

# Myers Park Presbyterian Church

CHARLOTTE, NORTH CAROLINA



1926 - 1966



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History of Myers Park  
Presbyterian Church  
1926—1966



History of Myers Park  
Presbyterian Church  
1926—1966

*by*  
*Thomas F. Clark*

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Charlotte, North Carolina

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## FOREWORD

Forty years ago a group of men and women dreamed a dream. With all their energy and enthusiasm they worked toward the fulfillment of that dream. Thus, on Sunday, November 7, 1926, the Myers Park Presbyterian Church was organized on the campus of Queens College.

Within the pages of this volume are chronicled what eventuated from that memorable occasion. Church histories have a wide reputation for being exceedingly dry. More often than not they are merely a recitation of dates and places and names. They are volumes to be placed upon a shelf for future generations.

When the writing of this history was conceived of, the underlying thought was that the undertaking should convey to the reader something of the spirit which has pervaded the Myers Park Church throughout her life. The perspective of those who worked to bring this Church into being was that of a spirit of adventure. Here was a task to be undertaken for the Kingdom. The way ahead lay fresh and uncharted. But, with God's help, the work could be done.

This history has not been written to glory in the past, to engage in self-praise, nor to say that our task is done. Rather the volume has been written to review what this Church has sought to do for the Kingdom in these four decades of pilgrimage on the Way. It has been written to capture that spirit of adventure that has ever been a part of our congregation's life. It has been written to indicate that through the Church's life the Hand of God has been at work. It has been written to show our gratitude for the privilege of serving the Lord Christ.

What Sir Winston Churchill said after a victorious phase of World War II may be applied to the Myers Park Church:

## FOREWORD

"This is not the end. It is not even the beginning of the end. But it is, perhaps, the end of the beginning."

Hosts of people have contributed to the preparation of this history. However, special acknowledgment and appreciation should be offered to the author, Dr. Thomas F. Clark, Associate Professor of Bible in the faculty of Davidson College, who painstakingly researched countless records and patiently interviewed countless folk preparatory to the writing. To Miss Thelma Albright of Queens College for her editorial work, to Mrs. William F. Mulliss for typing the manuscript, to Mr. A. C. Summerville and Mr. Robert Welsh for providing illustrative material, genuine gratitude is expressed.

During these long months the History Committee has worked with quiet and enthusiastic efficiency. Deep gratitude is expressed to Mrs. T. M. Plonk, Chairman; Mrs. A. A. Barron, Mrs. Whitefoord Smith, Mrs. George E. Wilson, Jr., and Mr. Hunter Marshall for service far beyond the call of duty. Special mention should be made of the tireless work of Mr. A. J. Beall, a member of the Committee who was called into his Father's House while the volume was being written.

May this history challenge each reader afresh to the high calling of serving God in his own generation.

James E. Fogartie, Minister

The Study  
Myers Park Presbyterian Church  
September, 1966



# Myers Park Presbyterian Church

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THE CHURCH BUILDING 1966



# INTRODUCTION

## PRESBYTERIAN BEGINNINGS IN CHARLOTTE

The Scotsmen who found their way up the Cape Fear, across the Piedmont and into the prairie valleys of the Catawba Indians, were Presbyterian for the most part. They were not greeted on their arrival by any welcome wagons or ministers from neighborhood churches. They were on their own. Some of the settlers lived close enough together to establish small churches along the Rocky River and the creeks called Steele and Sugaw. In a grove outside the present city of Concord, Presbyterians who had been worshipping in a tent organized their "Poplar Tent" Church. And not too many miles from Captain Davidson's farm (from which nearly 500 acres were carved for a small college), another community of Presbyterians from a wide radius came together at the center and called themselves the Center Church. One of their ministers, Dr. Thompson, did a bit of Home Mission work in the mid-eighteenth century and conducted services in what was later to be called Charlotte. One account says that "he preached in the grove by the Presbyterian Blacksmith Shop."

In 1765 a tract of 360 acres from Lord Selwyn's land grant was donated to the Commissioners of Mecklenburg County for a courthouse, stock and prison. Three years later, the town of Charlotte was laid off on this tract, and the planning began for a comfortable sized lot to be designated as the location for a church, on "Church Street" no less, across from the Courthouse. Rev. S. C. Caldwell, pastor of Sugaw Creek Church had been preaching to the folk in Charlotte nearly twenty years in the early part of the nineteenth century, and so he was chosen the first minister of the little non-denominational church which was completed in 1823. A debt on the church of \$1,500 was actually like a grain of sand in the oyster shell, for the Presbyterians in the congregation arranged the payment of the debt in return for the City's granting them the property and thus leading to the establishment of their own church. Thus, the "pearl" emerged: the Presbyterian Church of Charlotte, organized by Sugaw Creek's new minister, Rev. R. H. Morrison, on the fourth Sunday in August, 1832, with thirty-six members.

The small building was adequate when the village of Charlotte consisted of but three hundred souls, but twenty years later plans

## INTRODUCTION

had to be made for a larger structure. It was built in 1857, the front portion of which still constitutes the present First Presbyterian Church building.

Though it was not as yet called the "First" Church, it soon accepted the role of "parent" which that name implies. A mission Sunday School was begun on Mint and Hill Streets for the "poor white children," while a Sunday School for Negro children was conducted in the basement of the church many years after the War between the States; this same basement served as the meeting place for the Ku Klux Klan in the 1870's.

By 1873 the church had lost all elbow room as it crowded two hundred and eighty members into the Sanctuary and three hundred pupils into the Sunday School. All of the pews with their high backs and doors were owned, and newcomers were unable to buy a deed for a pew unless someone died or left the city. Either a larger building had to be erected or a new church would have to be started. Being a wise "parent" the church asked the three-year-old Mecklenburg Presbytery to form a second Presbyterian Church in the growing town of five thousand persons.<sup>1</sup>

On the third Sunday in October of 1873, the Second Presbyterian Church of Charlotte was solemnly organized. The twenty-five names on the roll of charter members were representative of strong Presbyterian families: Alexander, Young, Phillips, Phifer, Houston, and others. Worshipping first in the old courthouse, the members completed in 1875, their \$10,000 building on the east side of North Tryon Street between Fifth and Sixth Streets. It was not many years before the "child" had grown taller than its "parent" two blocks away.

Equally distinguished in membership and ministers, each church proudly remembers the persons, now passed away, who gave of

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1. Mary Alves Long's *HIGH TIME TO TELL IT*, Duke University Press, Durham, 1950, page 74, tells the following account, which appears highly questionable, inasmuch as General Barringer was not a charter member of Second Church: "Another cousin's husband, Rufus Barringer, a general in the Confederate Army and a brother-in-law of Stonewall Jackson, after becoming a Republican had actually been refused communion in the First Presbyterian Church of Charlotte, by another brother-in-law, D. H. Hill, also a prominent Confederate general, who considering a Republican unfit to sit at the Lord's table refused to pass him the bread and wine. This caused a split in the church, as my cousin's husband, a fine honorable man of great influence, left the First Church and started the Second Presbyterian Church, which equaled in importance the one from which he separated."

## INTRODUCTION

themselves that their church might be a citadel to Christianity in the growing city. At First Presbyterian Church, some of those who climbed the stairs to the high pulpit were Dr. Alexander M. Sinclair pastor during the 1864 General Assembly of the Southern Presbyterian Church meeting in that church; Dr. A. W. Miller, whose pastorate was the longest (1865-92); Dr. John A. Preston; Dr. J. R. Howerton, a Moderator of the General Assembly; Dr. Wm. Morris Kincaid, Dr. D. H. Rolston, and Dr. Albert Sydney Johnson.

At Second Church, the first minister was Dr. E. H. Harding, whose granddaughter was the wife of the eighth minister, Archibald A. McGeachy. All eleven of their ministers have been men of colorful personality and exceptional ministerial ability. The congregation delighted in seeing Dr. Martin D. Hardin (1903-07) riding through the streets on his beautiful Kentucky thoroughbred horse. Not so venturesome was his wife, the daughter of Vice-President Adlai Stevenson.

Both congregations continued to have growing pains, and new structures were added. The Second Church was not yet twenty years old when, in 1892, they had to construct a new building to accomodate their nearly seven hundred members. It was 1916 before the First Church engaged in another building program; this time it was a Sunday School unit primarily provided for by a gift from Mr. J. C. Burroughs, an elder.

But through the years both congregations exhibited an active interest in church extension service. The women of the First Church started "a little home for poor boys" immediately after the War of the eighteen sixties. The house on Ninth Street near the railroad became too small for the operation. The Mecklenburg Presbytery took charge of it, enlarging the home and re-establishing it near Statesville as the Barium Springs Orphanage in 1891. Together with the Second Church, these two congregations were almost wholly instrumental in converting the old Charlotte Female Institute (1857) into the Presbyterian College for Women (1896)—now Queens College (1912). Even Davidson College is much indebted to the First Church for its liberal contribution, not the least of which was the giving up of their first pastor, Robert Hall Morrison, to become the first President of Davidson College.

A Rescue Home for aged women and a few orphan children was begun by the Ladies' Societies of both First and Second Churches. As more and more children were brought in, it became evident that

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the work must be expanded. Mr. R. B. Alexander was attracted to this work, and contributed a site and a building in 1894, located on the corner of McDowell and Third Streets. The worthwhileness of this project was so evident that soon all the Presbyterian Churches of the city were donating time and talents to it; and in honor of their first major benefactor, the name was changed to Alexander Home.

The Second Church was particularly active in "presenting grandchildren" to their parent church. Colonel Rankin's two daughters were instrumental in starting Tenth Avenue Presbyterian Church; the St. Paul's Presbyterian Church began as a Sunday School under the direction of two Second Church Elders, J. G. Ross and George M. Phifer. Even Westminster Church was begun as a Sunday School by the Second Church, and the first gift toward their church building was a part of a legacy left to the downtown congregation. When Mr. J. A. Jamison and others from the session got a strong Sunday School started at the intersection of Cedar and West Trade Streets, they took their letters and became charter members of the West Avenue Church. Even North Charlotte and Plaza Churches owe their beginning to the work of members of Second Church who were sent out to begin Sunday Schools in those neighborhoods.

Little wonder then, that these two great churches should be watching the development of homes in the Myers Park residential section. Surely a Presbyterian Church would be needed soon.

Where did the idea begin? There is no way of determining, but one of its chief advocates was Miss Annie Wilson, a former President of the Woman's Auxiliary at First Church. "Ham," she would say to the young Dr. McKay, a cousin living in her home, "You young people ought to have a church out here in Myers Park—" Nor was he the only one to hear her prodding; her brother, George E. Wilson, Jr. and her sister, Mrs. John Tate, and their friends also listened and began to ponder her words.

It was beginning to appear in the mid-twenties that the Myers Park suburb was ready for its own Presbyterian congregation.

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History of Myers Park  
Presbyterian Church  
1926—1966



## CHAPTER I

### *Organizing The Myers Park Presbyterian Church: 1926*

Churches are usually born in session rooms of established congregations. They are usually referred to as the "child" or "mission" of the parent church. Like ships and colleges, they are personified in female form and referred to as "she."

Myers Park Presbyterian has never been a church that could be categorized as "usual." It began on its own, with only one parent: God. It was never the daughter of a mother church, finally introduced into society at the proper debutante age. Rather it had more of the character of an orphan beginning to support himself alone.

The conception of this church cannot be pin-pointed as to this time or that, this person or that one. Yet, something significant took place on May 5, 1926. A group of young men began to assemble for a meeting in the Chamber of Commerce building. The casual observer might have noted the prominence of these men, and he may well have wondered who was taking care of the health of Charlotte while Doctors King, McKay, Barron, White, and Sparrow were out of their offices. After all, who could have imagined that the formation of a church was about to be discussed in the offices of the Chamber of Commerce.

Committee meetings of this sort were "old hat" to this

group of quick-thinking executives, but the topic of discussion was not. These twenty-nine men had doubtless shared often their golf scores or business tips or gardening skills, but they were less familiar with each other's church interests. However, it appeared (as one said later) that they had been vaccinated religiously and it had not taken. The fact that they could be drawn to a meeting such as this one indicated that they honestly wanted to become interested in the building and maintenance of a suburban Presbyterian Church.

What was to be the first step? B. Rush Lee was elected chairman of the meeting and then drew from the men their reasons for (or objections to) forming a church near their homes. The idealism of the project didn't obscure the more practical steps to be taken. Questions kept cropping up. Would enough people be interested in such a church? Where would they build it? What would it look like? Whom could they get for the minister? Where would he live?

These were all vital questions, but most of them were premature. The first question was the basic one. Was there a need felt among enough people to justify another Presbyterian Church in the city? Why, yes; they felt that there was. But "feelings" were not enough to go on in such a venture. They must know.

Rush Lee and Tom Henderson, the permanent and temporary chairmen, were instructed by the group<sup>2</sup> to form a committee for working out the preliminaries of the "dream." This was still the "thinking" stage of the work; the "talking" couldn't begin in earnest until the need was well defined.

Summertime is not the ideal season for getting projects started in an affluent suburban community. There are too many pleasant interruptions and distractions, too many divergent schedules and routines. The heat of the summer can easily

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2. Five of the twenty-nine never joined the Church at Myers Park; five others moved from Charlotte over the subsequent years. Ten years after this meeting, eighteen of the original group were still in the congregation, eight of whom were officers. Three had died.

dry up small streams. This stream—the thought of a neighborhood church—continued to flow, for its hidden spring was in the mind of God. By the time of the early fall rains, this stream was beginning to swell into a branch and run swiftly.

Mr. Lee summoned a few men to his home on September 10, 1926 and reminded them that they were the committee to do the preliminary work for the proposed church. They scarcely needed reminding. Dr. McKay had with him some forms to be signed by prospective members asking Mecklenburg Presbytery for permission to start a new church. He passed copies of the forms to Norman Pease, Tom Henderson, Walter Lambeth and Rush Lee. They realized that they held in their hands the beginning or the end of a new church. They *had* to get the support of many people. Already they had obtained the blessings of the local Presbyterian ministers. But they were looking for more than blessings from their neighbors. They had to find others who could grasp the same ambitious vision that they had.

A week later the activity quickened. More men gathered at Lee's home, this time as the Organization Committee. Now the planning was directed toward securing the names of persons in the Myers Park area who would support a new Presbyterian Church. How was it to be done? The New Testament pattern of two-by-two was certainly not out dated; so they formed visiting teams to make the survey.

Caldwell McDonald and Norman Pease were to canvass the homes from the gate of Queens Road to Hermitage. From that point on to Providence Road, George Wilson and J. T. Wardlaw would make their calls. Ham McKay and Tom Henderson chose the area from Morehead Street to Providence, leaving Queens Road down as far as the College to Rush Lee and W. B. Huntington. Walter Lambeth and Irwin Henderson were to complete the squad with their assigned route of all points south of Queens College. "Don't forget the adjacent streets" someone added.

And they didn't forget. The evenings of the next six days

were filled with the ringing of doorbells by this group. Two of the men had barely begun their route when they approached the home of one of their friends. The windows reflected the warm light of a party inside. The hostess opened the door and cheerfully greeted the two men.

"What a pleasant surprise."

"Thank you. Our visit has a semi-business purpose."

"What on earth could that be?"

"Well, it's about a church. You see, we're anxious to have a Presbyterian Church right here in our neighborhood of Myers Park. Would you be interested in helping to organize one?"

"Why . . . no. But it's so nice to see you both . . . come on in and join the party."

The hospitality was declined, but their invitation to help start a church was not declined by several other friends whom they visited. None of the persons visited appeared to be atheistic or militantly anti-church. Indeed, many of them were children of the manse, possessors of Sunday School attendance medals and reciters of the catechism. Most of them had been reared in homes that were intensely religious in character. When they settled in the new suburban development, they did not rebel against the faith of their fathers.

It was difficult to get the young children ready for Sunday School and drive into town for services. Also it was discouraging to contribute to a big downtown church already well stocked with leadership. The fact was that many of these young people didn't feel needed in those larger congregations. Their own lives were filling up with business cares and child-tending. The rush of their weekdays made a "day of rest" more appealing and a "day of worship" more difficult to arrange. And so, like men on prolonged fasts, they were starved for corporate worship. As time went on, however, spiritual food appeared less and less necessary.

What metaphors apply to the religious atmosphere of this

group? A spiritual drought? Cancer of the soul? Erosion of the faith? Describe it as you may, it took no meteorologist or physician or agriculturalist to determine their condition. Rather, it was the work of God's spirit that shook a handful of these residents and said, "Awake."

By the middle of September it was evident that there was enough interest in forming a church for men to be optimistic. They had met with some indifference, of course, but in many cases they were able to see that the indifference was in itself a manifestation of a need for their church in the midst of their neighbors. Already ministers of the Presbyterian congregations in town had encouraged them in their efforts. So perhaps the time truly was fulfilled when the Myers Park Church was to be born.

The red-brick campus of Queens-Chicora College (as it was known then) is only a few blocks from the major intersection of Myers Park. Charlotte Presbyterians owe much to this campus and their staff for the inspiration and influence of its presence in their midst. The members of Myers Park Presbyterian owe Queens more than most of their fellow churchmen in the city, for this campus was the first shelter of the young congregation destined to be their neighbor.

On Sunday morning of October 9, 1926, a service was begun in the Queens auditorium. Other than its starting a little late (11:15 AM) and being held in a college building, the service was not noticeably different from that of any other Presbyterian service being held simultaneously in the strongest Presbytery of the General Assembly.

Everyone had been interested in looking around to see who the others were that had come to the service. There were well over a hundred, perhaps two hundred, persons present that fall morning.

The congregation rose to its feet when the pianist began playing the doxology. A small choir of Queens girls and some of their teachers encouraged the singing of the gathering.



Then, still standing, the congregation grew quiet and dropped their heads as the Rev. C. C. Beam prayerfully invoked God's blessing upon them. Standing together and singing together had the effect of generating a fellowship among them that was good. When they began praying together, the fellowship was transformed into a "brotherhood." "Our Father, who art in heaven, hallowed be. . . ."

The sermon drew to a close, but there was no clicking of pocketbooks or adjusting of coats. A major part of the service was yet to come. Mr. Beam announced that the group was invited to remain to consider the signing of a petition to Mecklenburg Presbytery, requesting the right to establish a new church.

The men who had been most involved in the preparation of this meeting were immediately involved in the actions that followed. Walter Lambeth moved that George Wilson be elected chairman of the meeting. Hamilton McKay seconded the motion. Norman Pease moved the nominations be closed. Rush Lee seconded. Wilson was elected unanimously by the 118 who voted. Then the chairman immediately appointed Tom Henderson to act as secretary.

The floor was given to Dr. McKay, who stood up holding some legal-sized pages in his hand. These were the petitions to be signed by all who were willing to take this "leap of faith." By signing this letter to be presented to the Presbytery, many of these people would be pledging themselves to leave the church of their ancestry and join with a fledgling group completely devoid of tradition. This was no small step. Dr. McKay began reading the petition:

"Dear Brethren:

The undersigned, being members of the churches opposite their names, petition you to set them off and organize them into a Presbyterian Church within the limits of Myers Park, to be known as \_\_\_\_\_ Church."

No name had yet been selected. The concern of this group had rightly been centered on the need and nature of the congrega-



tion. A name could be chosen later. One wonders what suggestions might have been offered had they been called for. Perhaps "Queens Road Presbyterian," but the location of the building had not been selected. Should it be called "Third Presbyterian"? In actual fact, there were then 21 Charlotte Presbyterian Churches so perhaps "Twenty Second Presbyterian" would have been the more appropriate name.

The petition continued:

"There are residing within the vicinity of the proposed location of this church, a large number of Presbyterians who will find it much more convenient to attend the church of their denomination closer to their place of residence.

Furthermore, this section of the city is rapidly developing and other denominations are taking their places therein, and in order to keep place as a denomination, we feel it urgently important that the Presbyterian Church should organize."

This desire to keep pace with the growth of the city was demonstrated by Mecklenburg Presbytery time and again during the next decades. In the fall of 1926, the only major denominations represented in the Myers Park area were the Myers Park Moravian Church and the Myers Park Methodist Church, (which did not complete its present sanctuary until 1929).

The letter concluded with a short preface to their signatures:

"In testimony of our interest in this movement, and our desire to have this petition granted, we have attached hereto our names."<sup>3</sup>

The sheets of paper were passed to the front of the assembly from hand to hand. They were collected by Dr. McKay who

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3. The churches represented on the petition were: First Presbyterian, Caldwell Memorial, Sharon Presbyterian, Westminster Presbyterian, 2nd Presbyterian, and First A.R.P. all of Charlotte; First Congregational Church of Evanston, Illinois; First Presbyterian of Binghamton, New York; First Presbyterian of Charleston, West Va.; The Lutheran Church of Winston-Salem; First Baptist of Athens, Georgia.

handled them like a loving physician examining a new-born baby. His eyes swept down the signatures written in varying shades of ink. Then the announcement: The petition had been signed by eighty two persons.

The formal petition was to be presented to the Presbytery meeting on October 26, at Bethel Presbyterian Church. There were many signs of encouragement that their petition would be accepted. There was no evident opposition within the Presbyterian family of that area that could be ascertained. One gentleman in the auditorium raised his hand and asked to speak. They saw that it was Mr. R. A. Dunn, an elder in the First Presbyterian Church. That congregation was well represented in the Queens Chapel at that hour. Many of those would be much needed by that venerable institution for her future leadership. Doubtless the sessions of the down-town churches were cognizant of the fact that as a congregation ages it needs transfusions of fresh blood. It can sorely afford to be drained of its own resources. Thus, when Mr. Dunn began to address the assembly, there could justifiably have been some trepidation in the hearts of many that he would wish to discourage their aims.

His remarks reflected a genuine concern for the growth of the Kingdom within this young group. Then, as the secretary quickly scribbled in the minutes, he assured the new church of the cooperation of the First Presbyterian Church. There was a noticeable expression of joy on the faces of many of those who currently belonged to his church.

Immediately after Mr. Dunn concluded his remarks, Peter S. Gilchrist and J. Arthur Henderson, elders of Westminster and Second Church respectively, added the encouragement of their own sessions.

“PRESBYTERIAN CHURCH IS FORMED  
Myers Park Church, With 250 Members  
Names List of Officers”

—CHARLOTTE NEWS, Nov. 8, 1926

From eighty-two to two-hundred and fifty names <sup>4</sup> indicates that a great deal of footwork, head work and prayer work took place in the month between that first meeting and the formal organizational meeting in the Queens Chapel on November 7. Enthusiasm bred enthusiasm, and the list of petitioners increased to 140 persons by the time the letter was presented to the Presbytery. That body of officers promptly gave their permission for the church to be formed. The next order of business was to appoint a commission responsible for carrying out the ritual prescribed in the Book of Church Order.

Dr. W. H. Frazer, president of Queens College, preached the sermon at the 11 AM service. Afterwards, the Presbytery commission began its work of questioning the congregation. Rev. C. C. Beam, the manager of the Presbyterian Hospital, was especially happy to be on the commission since he had been in fact the first man to have led this particular group in worship. The congregations of Caldwell Memorial, First Church and Second Church were represented on the commission by Dr. G. F. Bell, R. A. Dunn and J. Arthur Henderson respectively.

The congregation was questioned in the prescribed manner and they affirmed in unison their faith and their allegiance to the government of the denomination. The final roll was then taken, and the church began with two hundred and thirty-nine persons, ranking it immediately 15 in size among the 92 Presbyterian Churches in Mecklenburg Presbytery.

The next order of business was to elect officers. The average church of such a size would have as many as twenty men serving as deacons and elders. But to elect so many so soon would have been unwise. They did not yet have a clear picture of all the work that was needed to be done. And certainly it takes wise deliberation and appreciation of one another's character and ability before electing officers to these responsible

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4. See list of charter members in Appendix

positions. It is to the credit of the church that throughout its forty years it has maintained the highest respect for the offices of elder and deacon. Local legend has it that the charter members were babes in the faith and totally ignorant of how to operate a church. But the facts and decisions in those early months seem to belie this. The organization grew cautiously and surely. The first two elders elected were men who had previously been ordained into that office in another congregation, Mr. Thomas McPheeters Glasgow and Mr. Hunter Marshall. The church has been unusually blessed by having the continued leadership and concern of these two men from that day to this.

For the office of deacon, the congregation elected two men who had previously served in that capacity elsewhere. Eddie E. Jones was elected despite the fact that he was out of town that day. The election of John A. Tate came as a double blessing to his household, as earlier in the morning service his son, John Jr., had been the first person received into the Myers Park Church on profession of faith.

And so the church was underway. Granted, there was still no minister or Sunday School or Wednesday night prayer meeting, but just give them time.

The fact is, however, that they didn't give themselves much time to contemplate their new status; nor did the membership sit and leave all the work to the four new officers.

On Tuesday, a group of the men had lunch together in the dining room of Ivey's. This was a location which through the years has provided shelter for many a discussion of Myers Park Presbyterian projects. At this particular November meeting, Mr. J. W. Thompson brought up the matter of soon choosing a name for the congregation. The decision to choose the name of "Myers Park" was apparently an agreeable one, for record of its choice by the session or the congregation was never given in the church documents.

Eddie Jones spoke to the luncheon group of nine men of the

need for three additional elders and five more deacons. This was to be acted on in later months, but the most urgent matter for the church at this point was the selection of a minister.

The Presbyterian method of obtaining a preacher for an individual church has often puzzled and perplexed many outside and some within the denomination. While the Methodists have the easiest "method," by allowing individuals of position to make the appointments, the Presbyterians appear to depend almost too much on "predestination." A pulpit committee will say that they have "been led" to a certain minister, while he will reflect on whether or not he has been "called" to that certain church.

It must be noted that our young leaders in the new church in Myers Park were fully appreciative of the nature of a "call" to a minister. However, they were men skilled in business and decision making. Consequently it was natural that they would go about seeking a man to work with them in their church in a highly efficient manner.

The nine men seated at the Ivey's dining table that Tuesday in November decided there should be a pulpit committee composed of persons from the congregation, appointed by the officers to act jointly with the secretary of their group (in this case, Tom Henderson) and the four newly elected church officers. This pulpit committee was duly selected the following Sunday. The men elected to serve with the officers were Dr. Hamilton McKay, J. T. Wardlaw, Dr. Yates Faison, George Wilson, Jr. and Charles P. Moody.

Whom should they choose as their pastor? A similar young church starting out in the 1960's would probably seek the advice of the Field Work Directors of the Seminaries and then hope to secure a recent graduate who would be interested in working with their church. The Myers Park Presbyterians took a different approach. They felt that their need was for a minister already mature in the work of the church. It must be someone who could take them more quickly over the hurdles



of organization and into the greater program of the Kingdom. Their first step was to inquire of prominent churchmen as to whom they might suggest as suitable men for serving their congregation.

When the pulpit committee gathered for lunch at Ivey's on the next Wednesday, they had a special guest. Dr. Walter Lingle, president of The Assembly's Training School in Richmond, shared with the group information regarding several ministers whom they had under consideration. This contribution of Dr. Lingle's was only one of many that he was to render the church in the coming years. When he became President of Davidson College in 1929, he was a neighbor in deed as well as in fact, for he preached in the Myers Park Presbyterian pulpit more than a dozen times during the next two decades.

Perhaps it will not be indelicate to list the names of some of the persons whom Dr. Lingle suggested to that fledgling committee. The names are so illustrious that one can only gasp at the presumption of a brand-new church considering these men.

James J. Murray of Lexington, Virginia  
Samuel Glasgow of Knoxville, Tennessee  
James J. Fowle of St. Louis, Missouri  
Stuart Ogden of Mobile, Alabama  
John R. Cunningham of Gainesville, Florida  
John H. McSween of Anderson, South Carolina

To the outsider, consideration of such personalities would appear in the same light as the hiring of J. Edgar Hoover to be the corner policeman. But that would be to mistake the aims of this unusual congregation. They were seeking an exceptional man *not* because they felt themselves to be exceptional persons, but because they felt their needs and opportunities to be exceptional.

The first person on their list was Dr. Taliaferro Thompson, a professor at Union Theological Seminary in Virginia. The very name of "Dr. Tolly" will stir within the memories of

many readers a fond recollection of one who looked and lived the life of a saint. A more loved-filled servant of the Lord would be difficult to recall.

Dr. Thompson journeyed to Charlotte and preached for the church on December 5. Though he felt it best to continue his teaching in Richmond, he never lost a feeling of kinship for this congregation. He returned to that pulpit practically every fall and was the unanimous choice of the session to lead the service commemorating the church's tenth anniversary in 1936.

On the second Sunday in that December of '26, Dr. Melton Clark began serving the church as interim preacher until a minister was called. Dr. Clark was professor of English Bible and Religious Education at Columbia Seminary in Columbia, South Carolina. He was a noted preacher, having served pastorates in Florence, S. C., the First Presbyterian in Greensboro and the Second Presbyterian in Charleston, S. C. Besides his homiletic ability, he was gratefully received by the members for his wisdom in counseling and his charming personality. Little wonder, then, that it was to Dr. Clark that the pulpit committee turned next. He surely must have appreciated their inquiry into his availability, but like Dr. Thompson he too was in the midst of an extremely productive period in his teaching ministry. He later became Vice-President of the Seminary and eventually served as acting President of the Seminary during an interim period.

One of the men whom Dr. Lingle had suggested was quite well known to several of those on the pulpit committee. This was Dr. Glasgow of First Presbyterian Church in Knoxville. He was a preacher of rich evangelistic talent. Doubtless, the committee felt that it had an excellent chance of persuading him to accept this charge, since his brother was one of their elders. So confident were they, that on December 19 the congregation officially extended a call to Dr. Glasgow.

"The church of Myers Park being on sufficient grounds well satisfied of the ministerial qualifications of

you, Rev. S. M. Glasgow D. D., and having good hopes from our knowledge of your labors that your ministrations in the gospel will be profitable to our spiritual interest, do earnestly call you to undertake the pastoral office in said congregation, promising you, in the discharge of your duty, all proper support, encouragement and obedience in the Lord; and that you may be free from worldly cares and avocations, we hereby promise and oblige ourselves to pay you the sum of Six Thousand Dollars (\$6000.00) a year in regular monthly payments during the time of your being and continuing the regular pastor of this church."

What reaction Dr. Glasgow had to the call we do not know. It lay before him nearly three weeks. Then, on January 9, 1927 Eddie Jones had the woeful task of announcing to the congregation that Dr. Glasgow had concluded he could not accept their invitation.

And so the search began anew.

The committee was not simply going down the list, no matter how exalted the reputation of the persons named, no indeed, for they had made an effort to analyze the type of man for whom they were searching. He should be between the ages of 35 and 45, making him a contemporary of the majority of the church leadership. Hopefully, he would have a personality which would enable him to mingle well with the people of their congregation, and the committee *emphasized* that he should be thoroughly orthodox in all his beliefs.

They made a small list of the traits which they were seeking in the order of their preference. First, he should be spiritually minded. Second, he would need to have ability as a leader. There was so much organizing and leading to do. Third, he must have a pastor's heart for his people. And finally in the words of their minutes, he must have "the usual qualifications of a good preacher."

With such traits in mind, one can easily see why the committee quickly turned to Drs. Thompson, Glasgow and Clark. And also, one is struck with how aptly these traits apply to the one who did become their shepherd.



THE FIRST MINISTER:  
1927-1939



## CHAPTER II

### *The First Minister:*

*1927—1939*

Like many of the charter members of Myers Park Presbyterian, Edgar G. Gammon, the first minister, was a son of the manse. Maybe the mountain air of his birthplace, Asheville, North Carolina, gave him the zest for vigorous living. Wherever its source, it remained with him all 78 years of his life.

How attractive he must have been as a young man! One can well imagine the flock of admiring young boys who idealized the Hampden-Sydney student who was captain of both the football and baseball teams, and 10-second track star. If asked, he probably would have said that he majored in "people," substantiated by his activities in his social fraternity (Beta Theta Phi), Literary Society, Dramatica, and leadership on the campus (ODK). But then it would be typical of him to underplay his scholarship. In actuality, he was a good student and after graduation he even taught Latin at Blackstone Academy.

However, there is no denying that his first interest was definitely in people. And this love for his fellowman motivated his teaching and coaching at the School for the Blind and Deaf in Staunton (1907). He then decided to enter the ministry and upon attainment of his B.D. in 1911 he went to the dusty banks of the Rio Grande to do Home Mission work.

While he worked for the Lord and for \$50 a month in Texas, the Lord richly rewarded him with an introduction to a handsome young lady of Austin, Miss Bessie Cochran. They were married in 1914, when he was thirty years old. Three years later, in the midst of the war, he accepted a position "back home" as YMCA secretary and pastor in Hampden-Sydney, Virginia.

By 1923, the post-war world had begun to relax, and "Rip" Gammon accepted a call to be the pastor of an old and revered church, the First Presbyterian of Selma, Alabama. Again his insatiable heart opened to receive hundreds of new friends.

The Selma Church had an imposing plant and a full program. He was finding himself completely caught up in the work and lives of the people therein. Knowing and loving each member so well, it was easy for Dr. Gammon to spot the four strangers in the congregation one Sunday morning in January of 1927. He knew to expect visitors, for he had recently received a telegram from a church completely unknown to him, Myers Park Presbyterian in Charlotte, inquiring whether or not he would be in his pulpit on a particular Sunday.

After the service that day, the four men made an appointment to see Dr. Gammon at the manse. They were a youthful group, Dr. Hamilton McKay, George Wilson Jr., Tom Glasgow and Tom Henderson. Dr. Gammon later wrote of this experience, saying, "They were an attractive looking group, not the least unsure of themselves and in high good humor." There was not the faintest ecclesiastical suggestion about them but rather a committee to select a football coach."

They spoke about their church, their membership and their spiritual need. They said that they liked him and wanted him to accept a call to come to them. It was as simple as that, and as surprising as that to Dr. Gammon. Had he more time to think on this, he might have said "no" to them at that moment. But

the suddenness of this invitation from this unknown church caused the minister to pause.

By arrangement, Dr. Gammon came to Charlotte on February 11, 1927 on his first visit to the Queen city. He was generously, and graciously entertained by members of the church. Then he conducted their mid-week prayer meeting for them. The group there gathered must have realized that this friendly man was no timid soul in the pulpit, for he chose as his topic no less a sharply-aimed passage for their hearing than "The Rich Young Ruler."

Having seen the beautiful suburban streets and met the "delightful group of men and women, the gayest ever," Dr. Gammon then sat down to talk with the pulpit committee about their prospectus for the church. He learned that they conceived of their church as being a place for them and their friends to learn afresh about the things of the Spirit. (Too exclusive a viewpoint, thought Dr. Gammon). They spoke of their plans to raise as much as \$125,000.00 to build Sunday School quarters while continuing to worship in the Queens College Chapel. This seemed quite ambitious to them, and the procedure of the Educational building before the Sanctuary was that followed by nearly every other beginning congregation.

But this was not a church like "every other" one. At least, Dr. Gammon did not see it as such. He saw a charming sophisticated group of people who did not need a place for recreation, for they belonged to the Country Clubs. They did not need a place for the women to hold sewing-bees, for they were already engaged in many community projects and societies. No, what they truly needed was a place that would commend itself for corporate worship, a place that would not be aesthetically inferior to the standards of any of the worshippers. Believing this to be their primary need, Dr. Gammon surprised the group by telling them that their goals were

neither correctly evaluated nor high enough. They should be aiming for \$250,000.00 or more.

Do not think that Dr. Gammon over-estimated the financial assets of the small church. He was often fond of saying that his pastoral visits were made on mortgage-rows. He knew that what wealth was represented in the church belonged to a few. He also recognized that these were persons of great potential in service and in success. And when great demands are made, great ends are achieved.

However, it seemed too much to ask of them, and so the congregation indicated to Dr. Gammon that his vision was excessive. So be it, Dr. Gammon felt he must reject their call, and thus, returned to Selma.

On his return, he dictated a letter to Mr. George Wilson. It was a difficult letter to write, and it lay on his desk for several days before being mailed. In it he wrote:

"As my telegram indicated, I made my decision in regard to the two fields open to me only after most conscientious consideration. It was a most trying one to make. The work you men offered me went straight to the mark. I feel sure that I saw it clearly, perhaps too much so. There were many things most attractive to me. It goes without saying, however, that I had to face the just claims of my work here, and when I looked at them honestly and faithfully, I was forced to feel that I should remain here.

"You will remember that I said in the beginning that there would have to be some vital reason here or there for any change. There was no such reason here. The fact is, the call revealed a situation here that was compelling in the other direction. While my trip to Charlotte made me see without difficulty the real and great opportunity there, I have been unable to feel that the need of me was as great there as it seems to be here.

"The strain of this thing has been very great, but in spite of all that, I would not have missed the experience of knowing you and the men and the work. Let me tell you again how much personal pleasure it gives me to know you and your family, and how I appreciate your interest

and your kindness. It is things like that that made my decision so difficult to make.

“With warm regards from Mrs. Gammon and myself, I am

Sincerely yours,  
(Edgar G. Gammon)

That appeared to end the matter; certainly it did as far as Dr. Gammon was concerned.

The pulpit committee then resumed its deliberations with the list in hand. Still, their thoughts kept coming back to Dr. Gammon and to what he had said to them of their aims. Perhaps he was right; perhaps they were really aiming too low. After all, they certainly shouldn't have a limited concept of their church. It should be planned for a congregation greater in size and potential than that which they now had. And his idea of starting with a sanctuary—“corporate worship” at the center of their work—was a revelatory idea.

In the spring, Dr. Gammon returned to Charlotte but not to see the people of Myers Park Presbyterian Church. Rather, he was fulfilling a previously scheduled commitment to preach at the Sunday evening vesper service at Davidson College. When the pulpit committee learned that Dr. Gammon was in town, they immediately sought to get in touch with him. There was a telephone call made to the home where he was staying.

Could they come by to talk with him?

No, that didn't seem wise since he had already made his decision.

Well, would he object to their being in the congregation when he spoke at Davidson?

Certainly not.

Then would he allow time for them to spend a few minutes in a friendly social visit afterwards?

That would be most pleasant.

The men whom George Wilson had quickly rounded up got



into Charles Moody's Cadillac for the forty-minute ride to Davidson. Mr. Moody was the chairman of the pulpit committee, and he was certainly the oldest one in the group. They sat in the chapel with the students, then afterwards came forward to greet Dr. Gammon. As they walked with him to the College Inn, they exchanged pleasantries and re-established the warm relationship which was so easy in Dr. Gammon's presence.

When they settled in the parlor of the Inn, the conversation soon turned from "social" to "business"—the business of the Myers Park Presbyterian Church. The men did the talking, explaining their new willingness to build a church plant of a quarter of a million dollars. They also elaborated on their deeper understanding of the nature of the church. Their concluding statement was a simple and direct one: "We want you as our minister, Dr. Gammon."

The trip back to Selma must have been a thought-filled one for the minister torn between two fields of service. When he returned home, he received the following telegram from Hunter Marshall, Jr.

PURCHASED LOT YESTERDAY CONTAINING  
ABOUT THREE ACRES LOCATED ON PROVIDENCE  
ROAD ABOUT TWO BLOCKS FROM  
GEORGE WILSON HOME. EVERYTHING MOVING  
ALONG NICELY.

His decision was made. He sat down in his church office and placed a sheet of stationery into the typewriter. Then, quickly he began writing a letter to Eddie Jones:

"I feel that I am now prepared to write you definitely about the work up there.

"It is my intention to offer my resignation here just as soon as the proper way can be arranged. I will ask the Session to call a congregational meeting Sunday. This will take two weeks, then there will be a called meeting of Presbytery; so it will be around the latter part of May before I can get away.



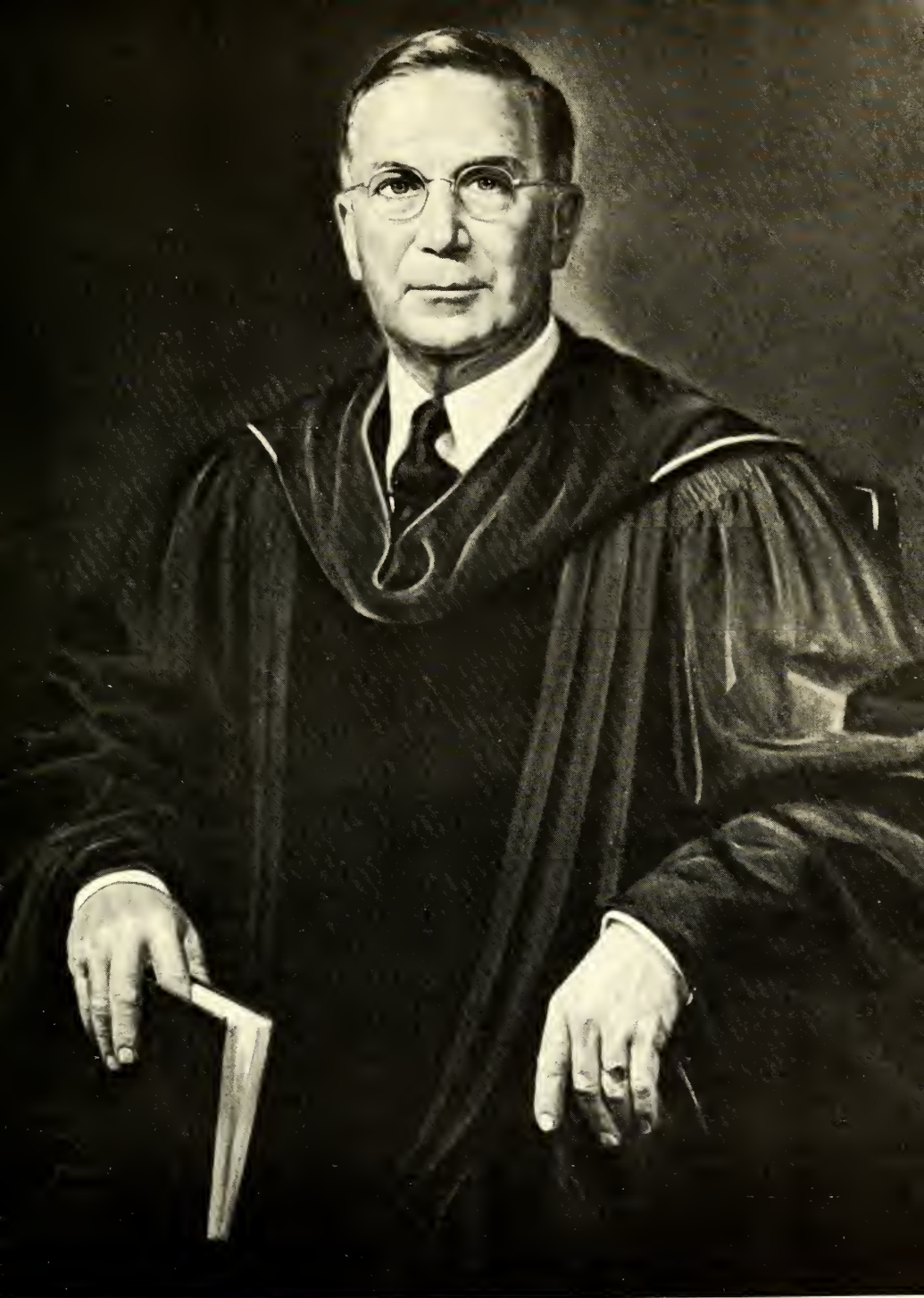
"Of course, this has cost me no little. But the last call from the church, presented in the way and spirit that you men presented it, has made me feel that I should do my best to aid you in the work there. I shall come with the ardent prayer that we are doing the Lord's will, and in the firm belief that you men are ready to go the limit with me to do a real piece of work for Him there. Boy, when we do go, let's GO. God grant that we may have His presence every minute, and with Him to help us we simply cannot lose."

The news spread rapidly through the congregation. "We're getting a Preacher." It had taken nearly six months, but someone was coming who had the enthusiasm and the ability to get them started in the work of the Kingdom.

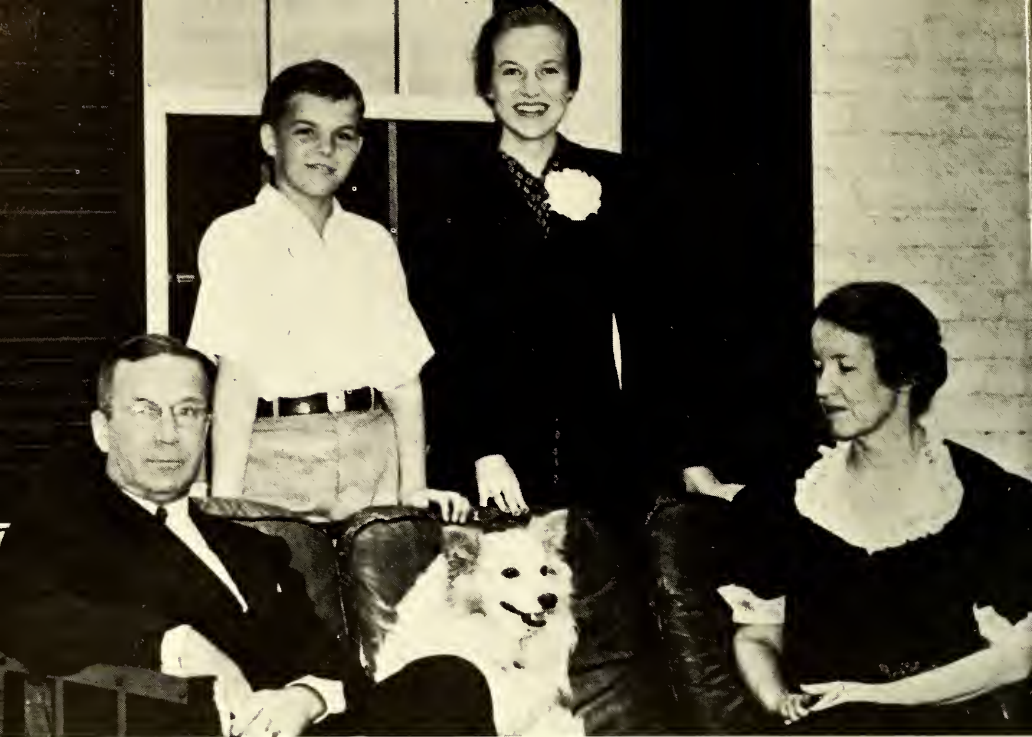
The officers were jubilant at the prospect of having Dr. Gammon as their teaching elder. Tom Glasgow was in Chicago when he learned the news. Quickly he sent a telegram to Hunter Marshall.

JUST RECEIVED FOLLOWING TELEGRAM  
FROM GAMMON QUOTE HAVE JUST WRIT-  
TEN EDDIE JONES COULD RESIGN NEXT SUN-  
DAY END QUOTE STOP SUGGEST YOU GET  
LETTER FROM EDDIE'S DESK AND FOLLOW  
UP WITH COMMITTEE ON ANYTHING NEC-  
ESSARY STOP AM TICKLED TO DEATH WITH  
THIS NEWS





EDGAR GRAHAM GAMMON  
MINISTER 1927-1939



DR. GAMMON, MRS. GAMMON, ELIZABETH AND BLAIR

EDGAR GRAHAM GAMMON, JR.  
(AT PRESENT 1966) COLONEL IN U. S. AIR FORCE



## CHAPTER III

### *The First Building Program*

The church directory issued in 1965 indicated that the staff is responsible "for the preaching of the Word, the visitation of the sick, the orderly operation of the affairs of the church, the keeping of all proper records, etc."

There was no "staff" in 1927 other than Dr. Gammon and his part-time secretary. Yet the interesting feature of this is that the basic concept of the responsibilities of the preacher has not changed from the first days of Gammon's ministry to the present time. Despite the fact that the church had to be planned and built and the finances secured, the session assured Dr. Gammon that *his* work was pastoral, not architectural or financial. Dr. Gammon never hesitated to acknowledge that this was much to their credit and to his benefit.

Of course, his interest in the progress of the building committee was most keen, but the decision-making and footwork was not his responsibility. Indeed, a great deal of preparatory work had already begun before Dr. Gammon arrived in Charlotte in the early summer of 1927.

Back in February when the pulpit committee was still agonizing over finding a minister, the congregation elected a building and a lot committee. Those responsible for locating the site on which to build found several possibilities, which in fact made their task more difficult rather than easier.

Tom Henderson, chairman of the Lot Committee, reported



## THE FIRST BUILDING PROGRAM

to the congregation in the spring that there were several locations which seemed attractive. A lot at the intersection of Queens Road and Providence Road was available, as was the lot at the intersection of Briarwood Road and Beverly Way. The congregation was more favorably inclined toward the first, which was later purchased by the Myers Park Methodist Church. Serious consideration of three particular lots was underway by April.

On Selwyn Avenue there were two attractive sites, one just a block down from Queens College and the other was two blocks below that one. These were priced at \$33,500 and \$27,500 respectively. There was a lot two blocks from the intersection of Queens Road and Providence which was selling for \$25,000.<sup>5</sup> This was certainly more in the price-range which the committee contemplated. After proper deliberation, this lot of three acres was purchased in mid-April.

So the address was to be "Providence Road and Burnham Place." Somehow this didn't seem consistent with their anticipated dignity, so the City Fathers were petitioned to change the name to the more scholarly one of "Oxford Place."

Reporting on the Myers Park Church in November of 1927, the CHRISTIAN OBSERVER said, "The lot is well elevated with certain parts densely wooded while other parts slope gently to the streets, with an opening here and there through the trees which will give an attractive view of the buildings." Dr. Gammon first saw it as a field only suitable for growing broomstraw.

But beauty was in the eye of the beholders, and the "beholders" on the Building Committee began working toward making real their vision of what could be.

What an exciting task was placed in the hands of the committee! They began with four, with David Ovens as chairman,

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5. A 100 foot lot adjoining the original purchase was bought in January 1928. This was called the Sampson Property. Its 100 foot width faced on Providence Road and sold for \$6600.



that remarkable individual so linked with the success of Ivey's Department store. It soon became evident that this number was not enough to handle the full responsibility of building and contracting the church. And so the number was increased to seven. Two ladies, Mrs. Rush Lee and Mrs. Charles Lambeth, joined five men in selecting an architect, preparing a scheme of development and drawing up plans and specification for the building.

Frank Lloyd Wright would have approved the initial decisions of the committee, for they followed two of his prime maxims in planning the building. The church was to be well placed on the land, and the materials used were to be native to the area.

With three acres at their disposal, the committee wisely decided to locate the sanctuary on the apex of the property and far enough from Providence Road to allow for a graceful approach and a minimum of traffic disturbance. Then for the materials, it went no further from the site than the edge of the Myers Park Country Club where an old quarry was re-activated to yield the soft blue-gray stone that was used to build the English-Gothic edifice.

Deciding on the size of the building was no easy assignment. It is generally believed by church architects that the Sanctuary actually need seat only one half of the total congregation, for the average attendance of most Protestant Churches in the South is approximately one third of the total membership. If the Myers Park Church had stuck to such a theory, the young congregation might have built a sanctuary with a seating capacity of 175. The architectural firms of J. M. McMichael, Inc. of Charlotte and Mayer and Mathieu of New York doubtless soon discovered this was not an "average" congregation. This church had their sights on the future, not on the present enrollment. And so, a Sanctuary was planned with a seating capacity of seven hundred. This was to be called "Unit #1."

## THE FIRST BUILDING PROGRAM

This initial unit would also contain the two towers, an alcove for the organ, the Pastor's study and the Sunday School offices, the heating plant and boilers. A "turn key" job for this would cost an estimated \$133,724.

With that figure in mind, we might insert here a word about the financial status of this church. Because of its location in the finest residential section of the city (and because it has often had ambitious financial programs) the Myers Park Presbyterian Church had the reputation of being a wealthy church. It would be more truthful to say that it has established itself as a generous church. Dr. Gammon realized that most of those in his "flock" were young people just getting started in their business or profession. But they had the large vision for their church, and they were prepared to make sacrifices to see that the building aspect of this vision was completed.

In mid-September of 1927, Mr. Ovens reported on the progress of the building committee. Using a watercolor perspective and a map locating the building on the property, he stimulated the congregation with hopes of what was to be. At that same meeting, a unanimous vote was given for a resolution empowering the trustees to "execute such notes or bonds representing such sums borrowed (not to exceed \$100,000.) as they may consider necessary binding the church to the payment thereof."

Then the work began. Dr. Gammon had arrived in June and was living in a rented stucco house on Queens Road. He immediately went about his task (a word which he would never have used to describe his work) of meeting and knowing all members. The job of building the church was completely in the hands of the committee, and gratefully Dr. Gammon left it there. However, no day passed that did not find him at some time observing the workmen or chatting with Charles Ross, David Ovens, and Hunter Marshall as they walked about the construction.

Having planned the building in "units," it was intended that the First Unit would be completed before work would begin on the second. Meanwhile, the Sunday School would need temporary quarters which was estimated would cost \$7500. When it was learned that the contractor would give them a discount of \$6000 if he were to build Units #1 and #2 at the same time, the congregation determined to proceed with the building of both units. They estimated that their saving would be between \$12,000 and \$13,500. But where would the additional financial demands come from? Hopefully, they were going to rely upon increased subscription and pledges made by new members. Had the church not been growing so fast, the depression years would have been more of a hardship on the church program than they were.

Some thought it unfortunate that Dr. Gammon's installation service could not be held in the new church. Actually, the site of Queens Chapel was most appropriate. The college president, Dr. W. H. Frazer, presided and gave the charge to the congregation on September 18, 1927. He, it was, who had already done so much for the young group as they struggled to their feet. The sermon was delivered by the President of Union Theological Seminary in Virginia, Dr. Benjamin Rice Lacy. This great friend of Myers Park Church was to preach on subsequent occasions a half-dozen times from Dr. Gammon's pulpit. Dr. Beam, the one who had preached their very first sermon, delivered the charge to the pastor. Completing the commission from the Presbytery were Dr. J. R. Bridges and George E. Wilson, Jr.

An installation service is concerned with "God's people" and "God's man," thus the location of the service is not of primary importance. "God's house" was the center of attention in April of 1928 when the corner-stone was laid.

"The corner stone of a building," said Dr. Gammon on that occasion, "is just what its name indicates. It is a stone which

## THE FIRST BUILDING PROGRAM

unites two sites of the foundation, that part of any building that must be sure and steadfast, placed at the most prominent of the corners. It is a figure of the place that Christ occupies in His Church. In this building not made with hands, He is the 'Corner Stone'. . . it is our right to do far more than lay the corner stone of a material building. It is our privilege in this service to turn this physical act into spiritual worship."

Then, into the hollowed stone itself, were placed a copy of Dr. Gammon's remarks, the PRESBYTERIAN STANDARD of September 28, 1927 (which contained an article on the church written by Hunter Marshall), the floor plans of the building, a list of all officers in all areas of the church's program, and a list of the charter members.

The lot began to be transformed as first the studding, then the stone work took shape. Like a young couple who appreciates the use of the big family house but who is anxious to move into their own home, so the young congregation watched their new church being built. Dr. Gammon left no doubt in their minds that the spirit of the church was not to be found in the establishment of a building. They understood this, certainly, but it was a temptation to them, watching it grow stone by stone, to attach more love to the building itself than they should. They were proud of its beauty. Yet, they ever reminded themselves that it was beauty built for the glory of God and not to their pride.

On Sunday, April 7, 1929, at the Gammon home the three children divided the CHARLOTTE NEWS among themselves, and then one called out for the family to hear what the newspaper had written about the church.

"No congregation has ever started off in its earlier beginnings toward a career of greater usefulness in Kingdom-promotion than that of the Myers Park Presbyterian Church which is today entering its new house of worship, a thing of exceeding beauty and a joy to the hearts of the members of this band as it ought to be a source of great pride to the community at large."

That was a privilege *and* a responsibility to bear, thought Dr. Gammon as he adjusted his cut-away coat in preparation for the morning service.

"It has now one of the finest temples of worship in the Southland, an expensive creation of beauty and of convenience. It was spared the chagrin that the new congregation usually suffers in being forced to worship for a few years in some sort of a shack, often for many years in that sort."

Mrs. Gammon commented to the family that Myers Park Presbyterian owed much to Queens College for their facilities so graciously lent. This was one of the several reasons why the church should concern itself with ministering to the students and faculty of that institution. Elizabeth Gammon read another paragraph from the paper:

"... here is a new influence in the Christian life of this community whose outreach is going to be distant and whose labors amazingly effective for the furtherance of popular interest in the great religion of Man of Galilee."

What a challenge!

There was a feeling of pride and reverence and appreciation as well as many other emotions within the hearts of the 480 members who worshipped for the first time in their new Church building that morning. The 350 new hymn books were quickly put to use as the congregation stood to sing together. Their voices sounded full and rich as they filled the sloping Sanctuary and resounded against the cathedral ceiling. Then they eased comfortably into the theatre-like seats with arms for each worshipper. The soft tan upholstery was pleasant to the eyes of all who looked up toward the central pulpit and the choir loft directly behind. Dr. Gammon was seated in one of the three pulpit chairs; the choir director could not be seen. Mrs. Charles A. Moseley, Jr. played the introduction to the offertory as the guest soloist stood up to sing. He was Joseph Mathieu of New York and his contribution to Myers Park

## THE FIRST BUILDING PROGRAM

was more than the rendition of this one song. He had in fact served as one of the consulting architects for this very building. And now, his baritone voice began singing the first notes of "Open the Gates of the Temple."

When Dr. Gammon led the worshipping community in prayer there was not one who did not say with conviction the "Amen" to his words asking that "This House of God ever be the church of the living God, the pillar and ground of Truth."



## CHAPTER IV

### *The Church Services*

As the church building began to be "home" to the congregation, the program of the church increased correspondingly. Prior to this time, the activity of the membership was centered on the regular services and the initial meetings of the Woman's Auxiliary.

After the first Sunday of their founding, the morning services were always held at 11 A.M. It has been noted how fortunate they were to have truly outstanding men in their pulpit during the eight months prior to Dr. Gammon's arrival. He himself was a preacher of unusual ability.

Preaching did not come easily for him, however. He gave his friends to believe that there was never a time when he entered the pulpit with confidence and eagerness. Though he impressed the congregations with his sermons, it was not until August of 1935 that he even allowed a sermon topic to be noted in the bulletin.

He was most concerned with being a pastor, and this showed in his sermons. St. Paul appeared to be his favorite Biblical author. To many in the congregation, he seemed to probe most often at their social activities. He was interested in their day-to-day Christian hopes and struggles. The sermon was to bolster them in the faith and aid them in getting "safely through another week."

On surveying the bulletins, one detects that Dr. Gammon

had an appreciation for the "sentimental" values of the faith. He frequently quoted poems, and if they appealed to him they would be used over and over again. Twice in one month did he print the poem entitled "If we believed in God." He printed several times the capsule biography of Jesus which stressed His unsophisticated background. One came to expect that once every summer the bulletin would include the poem called "Why I go to Church in Hot Weather."

Nor did Dr. Gammon ever fail to note on the second Sunday of each June that it was his anniversary in the pulpit of the Myers Park Presbyterian Church. He seems to have treated it much like a wedding anniversary—an occasion for re-affirming his affection for them.

He was a preacher more concerned with the persons listening than with the words being heard. His effectiveness was attested to by the invitations which he received from so many other groups. He especially liked to speak to college audiences, and he did so with some regularity at Davidson and Hampden Sydney. He delivered the Baccalaureate sermons for Cullowhee, Darlington, Union Theological Seminary, Georgia Military Academy and several high schools in the area. While at Myers Park he also conducted services for Massanetta Young People's conferences, Sweet Briar, Longwood, V. M. I. and Clemson colleges.

"His style in preaching is unique in its directness," wrote Mr. Tom Glasgow "as he deals with the fundamentals of life and the Gospel with piercing frankness in a way that arrests, challenges and convicts. There is an absence of oratorical phrases, time-worn platitudes and forensic gestures, but in their place is the baring of his own soul and its problems as he shares his Savior's life, inspires and calls to those before him to follow in his Master's train."

The Sunday evening service has long been an accepted feature of the Reformation Church. Sunday being a day of rest and worship, it seemed only fitting that it begin and end with a

service of prayer and praise. Therefore, it was natural that the church would schedule such a vesper service at the beginning of its existence.

But from the very beginning, it had problems! The services were suspended during the summer months in 1928. Then, they resumed in the fall to meet Sunday evening at 7:30 P.M. The attendance was low. At the first of the new year, the time for meeting was changed to 5:00 o'clock. Attendance remained low. The time was then delayed to 5:30 P.M. Still, few persons attended. In March of 1929, they went back to 7:30 P.M. This lasted until the services were again suspended in June. The next year saw the same amount of time-juggling in an attempt to accommodate a larger number of worshippers.

Nothing seemed to work as a stimulus for attendance. The session rebuked itself for failing to support vesper services adequately. They pledged their full support in 1931, but in a few months the attendance was back to its low average. Dr. Gammon was so concerned that he once noted in the church bulletin that the lack of congregational support might reflect a lack of real spirituality among them.

“... our evening congregation is nothing short of a reproach to our work. On last Sunday (May 1, 1932) the attendance amounted to 75. If we have only appearances to go by, we could reach no other conclusion than that the congregation no longer desires this type of service.”

This hint of the possible discontinuance of the evening service was the last unthinkable resort!

In retrospect we can see something of the problems surrounding these early evening services. Certainly the frequent changes of time did not help to stabilize the service in the minds of the members, nor did their disbanding every summer and on occasions when conflicting special services were being held elsewhere in the city. It was also unfortunate that the

## THE CHURCH SERVICES

members felt the evening service to be more or less divinely ordained and thus to be supported regardless of its inconvenience or lack of real significance to them.

As the church matured, it came to see that a more varied program for different groups within the church was to be desired on Sunday evenings. Once again, the exploring nature of the church rescued it from becoming tradition-bound to a program that was not reaching a maximum number of people.

As was indicated when Dr. Gammon first insisted on their building a sanctuary before another portion of the plant, the worship services have been central to this congregation. Much emphasis was placed on the strength of worshipping together, strength for themselves individually and for the church collectively. "Don't stay at home for the big Sunday dinner" said a note in a 1933 bulletin, "get a fireless cooker!" The front page of the bulletin most frequently quoted Matthew 11:28, "Come unto Me all ye that labor and are heavy laden and I will give you rest."<sup>6</sup>

The lofty ceiling and comfortable seats doubtless contributed to the pleasantness of worship experience, for complaints of temperature in the sanctuary were rare. Hot weather had some effect upon them, however, as the session noted in the summer of 1937. "The sentiment prevailed among the members of the Session that it would be entirely proper for anyone to remove his coat at church services if he so desired." Cold weather never seems to have affected attendance, except for a twelve inch snow in 1935 when only 27 persons appeared for Sunday School. The church records note this Sunday as the only time when the morning worship service was called off due to the weather.

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6. also used during the 1930's were Ps.100:4; Rev. 22:17; Jn.12:32

## CHAPTER V

### *The Church Officers*

#### THE ELDERS

“Christ has furnished others besides the Ministers of the Word with gifts and commission to govern when called thereunto, which offices are entitled Ruling Elders. They should cultivate . . . their aptness to teach the Bible and improve every opportunity of doing so . . . (and) they ought to be blameless in life and sound in faith . . . of wisdom and discretion, and by the holiness of their walk and conversation should be examples to the flock.”—BOOK OF CHURCH ORDER

It has been pointed out that from the beginning, the Myers Park Presbyterian Church found itself “short” on experienced leadership. Its first four officers were among the few in the congregation who had ever served as Church officers previously. However, they were “long” on potential leadership! Forty years after its founding there were 142 men in the living congregation who were serving in active or retired capacity as officers of the Church, and this is but a fraction of the talent within the membership.

One gathers from the minutes of the session and diaconate that there has never been any shyness on the part of the officers in seeking to do what was expected of them. All three ministers—Gammon, Jones and Fogartie—have commented on their having been impressed with the unassuming confidence



of the officers whom they met before accepting their respective calls to the church. It might possibly be assumed that such confidence comes naturally to men who spend six days a week in executive capacities. But this would only partly account for the trait. Besides that there is an unexplainable eagerness in the character of these men of Myers Park. Shyness is a luxury they could not afford.

Dr. Gammon took the young James Jones aside on one occasion and said "These people are like a pack of horses; you try to guide them, but every now and then you just have to get out of their way." The analogy may not be a fortunate one, but Dr. Gammon simply was trying to testify in a humorous way that the church was full of energy and power, alert and aggressive in doing the work of the Kingdom. Dr. Jones enjoyed the description and passed it on to James Fogartie fifteen years later. He in turn proudly implies that if anything, the horsepower has increased!

So from the inception of the church, the officers have been zealous in exercising government and discipline over the congregation. Their duties recollecting in part the tasks of the apostles, are essentially spiritual in nature. The session meetings are opened and closed with prayer.<sup>7</sup> The minister serves as Moderator, and the Clerk of the session (elected by that body) notes the attendance and reads the minutes of the last meeting. These meetings were, in the beginning, held on the first Monday night of each month.<sup>8</sup>

Joint meetings with the Deacons were usually held quarterly. The place of meeting has often changed: sometimes in the pastor's study, sometimes in the home of an elder. Usually

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7. All minutes of the session are submitted to the Presbytery to be read for approval by that body. Frequently the Myers Park Presbyterian Church has been commended on her minutes. Only once was there a correction by the Presbytery, and that had to do with the omission of a prayer in one or two meetings.

8. During World War II they were held on the same evening as the Men's Club meeting, for purposes of saving on gasoline.



there has been a session meeting on Sunday morning, primarily for receiving new members or to prepare for Communion or Baptismal services. These "sessions" are short ones. Those of more lengthy duration have generally been the evening meetings. Though the memory of some officers might be otherwise, the minutes indicate that their meetings through the years have never been unduly long ones. Mr. Fogartie attributes this to the executive ability of the members and the able preparation given by the executive committee. Since 1950, the Moderator has mailed the agenda together with a notice of the monthly session meeting to each officer.

The responsibility of "exercising government and discipline" over the church is the first of the elder's duties as outlined by the Book of Church Order. The session, taking this assignment quite seriously, has planned for and executed elections of officers every two years. The quality of men nominated has always been high. In nominating and electing officers, the congregation as a whole has used the qualifications stated by James A. Jones as a guide-line in their selections:

- (1) Reality of Christian Life
- (2) Loyalty to the Church
- (3) Good judgment

Through the years these men have "ridden herd" upon themselves, ever striving to set the proper example for all members of the congregation. In a resolution passed by the session in the spring of 1936, they pledged themselves to

" . . . guard, with scrupulous care, the good name of the church and the standing of that church as interpreted by the non-church world in the lives of those who have been elected to the position of officers. To that end, our secular activities should be above criticism, our social activities upon that high plane which would avoid the appearance of evil, and our observance of the Sabbath day in such a manner as will not bring discredit upon the Church of Jesus Christ . . ."

## THE CHURCH OFFICERS

The duty to "exercise discipline" may have been a prominent feature of the Reformation era and the days of the Puritan fathers, but the official records of Myers Park Presbyterian Church do not contain any cases of such actions. This is not to say that the Session has been uninterested in or insensitive to the doctrine and deeds of the members. Far from it! The session apparently has seen itself through the years as being concerned with "redemption" rather than "condemnation." The Christian message is one of Salvation, and the elders have long sought to save and not waste their energies on damning. Never in the minutes are we told of a time when any members were summoned before that group to confess to or answer for their beliefs or actions.

Overseeing the spiritual interest of the church is the central function of the session. At the beginning, they sought to fulfill this responsibility of scheduling the two Sunday services and the Wednesday night prayer meeting.<sup>9</sup> This responsibility is still in their hands. They approve the time and place of meeting, the scheduling of special services, even the order of worship.

Having been reared in the land of Dwight L. Moody and Billy Sunday, of Massannetta and Montreat, it seemed most natural to the session to plan for religious re-consecration services of their own. Thus, once or twice a year, the church would set aside several days for special services. The men invited were always ones with reputations as excellent preachers. Most notable among those who conducted such services

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9. A mid-week meeting was immediately announced for November 17th, following the organizing of the church in 1926. Through the years this scheduled event has had attendance problems and adjusting of meeting times. Mr. A. J. Beall, one of the strongest advocates for this service, chaired a committee in 1947 that proposed the holding of District meetings to be held in each of the 14 districts at least once during the year. Family night suppers were held one Wednesday night a month at the church. Attendance was fair at the District meetings, but a number of members hoped for a return to the traditional Prayer meetings where, in the words of Mr. Glasgow, "the old loved hymns are sung and selected by those who attend."

during the years were: Charles R. Erdman (1936), James I. Vance (1932), George Buttrick (1955), John Sutherland Bonnell (1959), James I. McCord (1960).

As can be noted from the reading of these names, it was not enough to get a man who was a great preacher. The congregation also wanted men who were intellectually stimulating. The vast majority of special speakers have been associated with educational institutions.

But man does not live by intellectual stimulation alone, so realized the session. Consequently, some speakers were invited who were noted for the appeal of their presentation. One of the first (1927) to preach from the new pulpit was Gypsy Smith, Jr.<sup>10</sup> He was warmly received by good sized congregations made up of Myers Park members as well as visitors from several other churches in the community. There were other speakers who might be classified as stressing personal commitment. Some of the most memorable were Blanton Belk of Richmond and Samuel Glasgow of Savannah.

When well-known preachers were holding services in other parts of the city, the session usually endorsed them with enthusiasm. We find notices that the Sunday evening service was to be called off so that the congregation might have opportunity to hear Mordecai Ham,<sup>11</sup> the YMCA meetings at the Carolina Theatre, the Jack Schuler Evangelistic services and the Billy Graham crusades.

Gradually through the years, the session came to feel that such services were not as effective as hoped for. Perhaps it was the changing times and interests of people now more urbanized than in the 1930's. More likely, the members of the congregation were not nearly as "starved" for outside speakers as their fathers had been. Being a conference-going church,

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10. The minutes and bulletins alternated in spelling his name Gypsy, Gipsy, Gipsey.

11. Mordecai Ham delivered one of his sermons from the pulpit of the Myers Park Presbyterian Church during the Charlotte campaign that led to Billy Graham's conversion experience.

## THE CHURCH OFFICERS

large numbers of them heard many inspiring pulpiteers at Montreat, Youth Conferences, Leadership Schools, Men's Conventions and the like. Furthermore, the number of visitors to their own pulpit was quite large. During Dr. Gammon's last three or four years at the church, they averaged twelve Sundays a year when a guest speaker conducted the service. The average during Dr. Gammon's total ministry was higher than that during the time when Dr. Jones was the minister.

With so many persons addressing them during the year, it is little wonder that interest in a series of services under yet another visitor was diminishing.<sup>12</sup>

Some persons were obviously favorites and friends of the congregation. These returned to the pulpit with some regularity. Drs. Tolly Thompson and Ben Lacy were almost yearly visitors. Mr. Joe Johnston of Barium Springs often told of the work of the Orphanage during a morning service. The session tactfully rejected the offer of the Anti-Saloon League to send a representative to speak in 1930; but they never missed an opportunity to have such men as H. Wade DuBose, J. O. Mann, Robert Boyd (father of Mrs. James A. Jones), Kenneth Foreman, C. Darby Fulton and many others.

The method used for selecting the officers is not entirely unusual, although it is not the procedure used in the majority of Presbyterian churches. Myers Park Presbyterian choose a nominating committee to select their candidates.

This nominating committee is charged with the responsibility of placing before the congregation the names of members whom in their considered opinion are ready, willing and able to serve as officers. Believing that the congregation as a whole has not the time nor the overall experience to study the membership with the aim of choosing candidates, the commit-

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12. In 1928, the first scale of compensation was set up. They paid \$25 for morning services, \$20 for evening services, \$40 for the two, \$10 for prayer meetings. In all cases, travel and hotel expenses were paid in addition to the honorarium.

tee is asked to do this for them. Two Elders are selected by the session to serve on the committee (one being designated as the Chairman). The diaconate in turn selects two of their number for this responsibility. The congregation elects the remaining four members of the committee. More often than not, one or two ladies are the choice of the congregation.

The committee reports its selections at a meeting of the congregation. Their voice is not the only one heard, however; there can be nominations from the floor and, indeed, many are traditionally made. The fact is, a church with such an embarrassment of leadership talent can hardly go wrong regardless of who is elected. Often the congregation is not familiar with the activities of persons nominated and thus they are overlooked.

One example of this took place in the early thirties. A young man named John L. Payne was nominated for the office of deacon. When the ballots were counted, he was found to have polled very few votes. Later in the year he was asked by the session to become superintendent of the Sunday School which he willingly undertook to do. It was a difficult time for that work of the church, for the teachers and the classrooms still had a "temporary" aura about them. Mr. Payne found his responsibilities to be heavy, but he stuck with them much to the benefit of the Church School and the appreciation of the session.

When it came time for additional officers to be elected in the church, John Payne was a natural candidate and was promptly elected to the session. Had he suddenly developed leadership qualities over the past few months? No, indeed. It was simply that the congregation had been able to observe his active love for the church, a love he had always possessed.

This example is cited merely to explain why some persons have been elected and others have not. A politician may term it "exposure," and in many incidents that has been the case.

In 1936, Mr. Norman Pease was concerned that the system



was not the fairest one for electing officers. Thus he proposed that a general nominating ballot be used. A list of all the eligible members would be distributed and each person voting would circle the names of those whom he wanted to fill the positions at hand. Tellers would then count the ballots and select twice the number of officers needed, by highest ballot. These names would constitute the slate to be voted on by the congregation. It seemed like a good plan, one used by many churches in the General Assembly.

Twenty-nine persons in the congregation voted for the "Pease Plan." However, 73 voted to maintain the old system which the church has continued to use for many years.

When an individual joins the Presbyterian Church U. S. (Southern), he is required only to acknowledge his need for salvation and affirm that he has obtained this from his Lord, Jesus the Christ. He may well be instructed in the historical development of doctrinal interpretation in the Presbyterian tradition, but he does not have to commit himself on his acceptance or denial of these interpretations. It is only as one becomes more involved in the life and official work of the church that a more elaborate credo is asked for. The young persons joining the church, then, in essence simply testifies to his or her Christian experience.

On the other hand, when a person is elected to an office in the church, he makes some affirmation that he is in agreement with the system of government that orders the church. Not only that, but also it has been deemed wise for him to pledge himself to participate in the sacraments as celebrated and in the basic authority of the Scriptures as his rule of faith and action.

The session, feeling heavily the responsibility of these vows, has for over thirty years questioned the elders-elect on doctrine and government. The minutes testify that all elders have given good answers to their questions. It is heartening to note, however, that often the questions dealing with "God's Eternal



Decrees" (i.e. Predestination) have prompted considerable discussion!

Doctrinally speaking, it is impossible to classify neatly such a large congregation as "fundamentalists," "conservatives," "moderates" or "liberals." Mr. Fogartie, the present minister, says rather that the posture of the church is "progressive." Indeed, it appears that this is the term which has always applied to Myers Park Presbyterian Church. Social action has walked hand-in-hand with evangelism.

Attendance at session meetings has always been good. These men have possessed a strong sense of responsibility to their office. Once having committed themselves to fulfill the office, they will do what it requires.

The fact is, the office requires more than just one or two meetings a month. It also requires attendance on occasion at conferences and at the church courts.

In June of 1944, a "Church Court Committee" was set up. Composed of two members of the session, one was designated as the "official representative" to the meetings of Presbytery and Synod for one year. The other member served as "alternate representative" and became the official delegate during the following year when another Elder became his alternate. The Superintendent of the Sunday School and other members of the session involved in a weekly service were relieved of serving as representative. Anyone having attended these Church courts can appreciate the minor relief which this afforded the Superintendent!

## DEACONS

Tending to the everyday operation of the group meetings got to be too much for the early apostles, and so they instigated the election of seven men in Jerusalem to perform operational tasks. These first "Seven" as they were called, kept the serving lines in order at the fellowship meals and they distributed the

## THE CHURCH OFFICERS

contributions made to the church. These men paved the way for the church office later established and called by St. Paul "deacon."

The Book of Church Order sets down general duties for the men elected to this position.<sup>13</sup> The Myers Park Church outlined in detail the duties of this office some ten years after they elected their first two deacons indicating nine areas of specific concern. More were added in the course of time.

Prior to the Spring of 1939, the session served as the Trustees for the congregation. This being a duty of strictly a business character, it was transferred to the Diaconate at that time.

As the church property increased in value and in complexity, the office of Trustee apparently was too much additional responsibility for such a large group to handle. Getting two or three dozen persons together for a trustee meeting was a difficult assignment. Hence, in March of 1952, it was put to the congregation that they elect three persons as Trustees in whom, and their successors, shall be vested the title to all the property of the church, and "who shall act for and in its behalf when properly authorized by the congregation."

This resolution was unanimously accepted, and three men were elected whose concern for the church had been visible to all of them over many years: John Cansler, E. O. Anderson, Jr. and R. L. Cherry. When Mr. Cherry moved from Charlotte in 1959, Mr. A. J. Beall was elected to take his place.

The Deacons set up the church budget, but as in the case of the U. S. House of Representatives and the U. S. Senate, the budget has to be approved by the governing body of the church. Likewise, should the session wish to designate special funds for some purpose, their request is presented to the Deacons. This channel-procedure was overlooked a few times in the 1930's. Consequently, a highly respected Deacon appeared before the session in 1939 to remind them to confer with the

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13. Two deacons in 1927, eighty-two in 1966.

Deacons before authorizing the expenditure of funds for causes not included in the current church budget.

A condition of this sort was very rare. As long-time Treasurer, Charles B. Ross, has pointed out if there was no allowance in the budget for a particular need that arose, he just "called on people to help out." And they did!

During one Sunday morning service in 1928, Dr. Gammon instructed the congregation to fill out the cards which they would find in the pews. As they reached for them, it was soon discovered that what they were about to participate in was the first *Every Member Canvass* taken by the Myers Park Church.

As is well known, some churches subsist on voluntary contributions made each Sunday as the offering plate is passed. Others may have a small box at the door for a "token" offering because their expenses are paid with the income from an endowment. Our European forefathers were accustomed to being taxed by the government to support the church; thus an offering at the morning service seemed to them superfluous.

Myers Park Presbyterian, like most of her sister Protestant congregations in Charlotte, has always placed the principle of stewardship behind its "giving" program. Each member has a share in the church's services and in her responsibilities. Each member, then, should plan for her financial needs in much the same manner that one would budget for one's own expenses. And so, every member is "canvassed" to determine what he wishes to give towards the financial needs of their church over the ensuing months.

As some persons fiddled with the card in their fingers, Dr. Gammon announced that should any members not be accounted for when the cards were tabulated later in the day, those persons would be visited by the officers so they would have an opportunity to subscribe to their church's needs. That, of course, was by way of encouragement, not a threat!

When the officer-teams fanned out over the Myers Park area they contacted more than three hundred persons in one

## THE CHURCH OFFICERS

day. These results were most encouraging for them. For a congregation of 351 communicant members in the early depression years of our country, total contributions of over \$42,000 was a sizable amount for one year. This young church was paying its pastor a salary of \$5695.00 in a presbytery where the average minister's salary was little more than \$2000.00 a year.

The benevolent budget in the early years of the church's life was allotted to three church areas primarily: Home Missions, Foreign Missions and Orphanages. There were occasional requests for aid from other groups. For instance, the Salvation Army was assisted in 1929, Ohio flood victims in 1937, Queens College on several occasions, the Bible in the Schools program, and often individual home mission churches in Mecklenburg Presbytery.

The three areas cited above have remained central interests in this church throughout the past forty years. Barium Springs Orphanage has always been given special offerings.<sup>14</sup>

Not only Barium Springs but also the Alexander Home for Children in Charlotte has been the recipient of the church's generosity. Representatives of the Alexander Home appeared regularly before the congregation for ten-minute informative addresses once a year during the 1930's.

One indication of the spirit of giving which was evident within the church was referred to in a church bulletin of 1933. Dr. C. Darby Fulton, Secretary of the Board of Foreign Missions, submitted an excerpt from a letter to him.

"Enclosed herewith please find my check for \$1000.00, being a contribution by (his wife) and myself to the Foreign Mission Cause. We are among the multitudes who over the past few years have sustained financial losses. We have nothing to receipt for these losses save

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14. The session went on record in January of 1935 as favoring the giving of the offering on every fifth Sunday morning to Barium Springs. This policy continued for many years despite an effort on the part of some members in 1939 to so designate the offerings of every fourth Sunday.

worthless notes, defaulted bonds, or other memoranda of that which we once thought we possessed. Who knows but that a year hence we will have other such worthless receipts for that which has been left out of the wreckage? Therefore, while we still have it, I am sending this check —desiring to make at least another investment which under no circumstances can depreciate, but which on the other hand cannot possibly fail to enhance in value not only this year, but each and every year to come.”





## CHAPTER VI

### *The Sunday School*

When 1928 drew to a close, the Sunday School secretary sat down to fill out a form requested by the General Assembly as a means of analyzing the religious educational work of the churches. This was a new experience for the Myers Park Church, and the information they could furnish was meager.

Do you have teacher training? No.

Do you have a missionary committee? No.

Do you have a library? No.

Do you have a Daily Vacation Bible School? No.

In fact, the only items to which the young Sunday School could answer "yes" were in regard to memory work required of the pupils (Bible verses and the child's Catechism) and affirming their use of Presbyterian literature.

Granted, the questions were certainly not as incisive as the Board of Christian Education would ask in the 1960's, but they served to illustrate that the Sunday School program had barely begun. They had an enrollment of 348 pupils plus 55 teachers, which was quite good. A closer look at the statistics reveals that the enrollment was bottom-heavy. The vast majority of pupils were children! Indeed, Dr. Gammon used to comment that he seldom ran into his fellow ministers when visiting at the local hospitals. "Probably," he said, "it was because nearly all of my visits are paid to the Obstetrics Floor."

## THE SUNDAY SCHOOL

Mr. J. William Thomson, Jr. was the Chairman of the Sunday School Committee in November of 1926. He, with the help of J. T. Wardlaw and Hunter Marshall, worked long and hard to round up teachers for the new classes. He encouraged the "volunteers" to attend a training school at the Second Presbyterian Church; that was about all the preparation they got for their tasks.

Several of the teachers had taught in their former church homes, so that was a great help. There were other problems in starting a Sunday School, many of them related to the lack of buildings and equipment during those early months of '27 and '28. Where would they hold their classes? On what would they sit? What about materials, blackboards, desks, etc.?

The first major "angel" of the church was Queens College. Already she was opening her auditorium to the church for their services; now she opened classrooms as well. The college janitor removed the usual furniture from the parlors with their thick rugs and long mirrors, and in came equipment for the Beginners and a Primary Department. What a transition in atmosphere from the usual sedateness of those dignified rooms. Dr. Frazer even loaned his President's office to a class of boys, who must have enjoyed their comfortable surroundings.

As the enrollment increased and organization became more effective, the session authorized the Superintendent, John Payne, to have two assistants for the Primary and Junior Departments, respectively. Some persons, accustomed to a small village church where several classes met in the Sanctuary, might well have wondered at such increased bureaucracy. Shades of things to come; forty years later we find fifteen such superintendents.

### "THE QUEENS COLLEGE CLASS"

Meeting as they did on the Queen's campus, one wonders what impression their presence made on the students of the

college as they passed through the halls and saw dozens of children in the very rooms where they would be attending lectures in Science, Math and English on the very next morning. Apparently the impression was slight. In fact, it came as something of a surprise to the Superintendent when one young college student appeared in the fall and asked where the Queens Class was. Miss Lula Boyd Beaty stated that she would like to enroll in that class and that she had brought two other Queens girls with her. That Sunday, they had to sit in with an adult class; but on the following Sunday when she again appeared (now with four other students), it was clear that a special class would have to be formed!

All through the spring, Miss Beaty brought in new students, she herself occasionally substituting for other teachers in the Church School and playing the piano when needed. The next fall, she returned with an even larger group of students in her wake. Such loyalty deserved the very best, and they got it! Mrs. Gammon became their teacher. Her knowledge of the Sunday School material plus her inspirational approach was imparted with a skill developed by her when she taught in Texas before her marriage. A "whiz" is how one member referred to Mrs. Gammon, who could write skits as well as exegete Bible passages. Because of her ability to teach and willingness to do so, she was in constant demand for other services besides the regular Sunday School Class. In a humorous moment she said of the hymn "Day of All the Week the Best"—"What a travesty!" Truly it was a day of heavy duty for her and her household.

The Queens class grew with the years. When Mr. Ovens became their teacher in 1932, it bothered him that they had to meet in surroundings somewhat stale and uninspiring. Thus, he petitioned the session to allow him to build a "hut" on the Church grounds for use of this class and any other church group that desired it. This he did, equipping it in almost luxurious furnishings. True businessman that he was, the church was obligated to pay him a nominal rent for the

"Ovens Hut." And true churchman that he was, the Hut and all rent that had been paid to him was returned to the church in accordance with his Will.

The Queens girls came to the class in large numbers through the 30's and 40's. Whether it was due to the excellent teaching of such persons as C. W. Gilchrist, to the presence of visiting Davidson boys, or the college regulation requiring attendance at some Sunday School service, we will never know. Eventually, however, that regulation was dropped and the Queens students voiced a desire to merge their class with that of the Young Adults.

Their church school class affiliation has varied through the years, but the interest of the church in these girls has never wavered. For several years it was customary to hold a picnic for the Freshmen students and special programs for the Presbyterians in the student body. On occasion, the entire student body and faculty were invited to a tea sponsored by the church and held at the George Wilson home.

### "THE LOCKHART—GAMMON CLASS"

In October of 1934, the Women's Class was christened the "Bessie Gammon Bible Class," a singular honor for their minister's wife in as much as she was not their regular teacher. Mrs. Pauline Allen and Mrs. Alston Morrison had been their first permanent teachers.

Meeting in the pastor's study, the average attendance of twelve or fourteen found the environment of the little room under the tower quite conducive to a seminar-type of study. Mrs. Morrison used the International Sunday School lesson as the guide, but Peloubet's NOTES as her commentary in teaching the inspired classes that the ladies found so meaningful.

That the "Bessie Gammon Bible Class" deserved a special note in the history is due in large part to its activities at other

times besides the Sunday morning study session. For one thing, the members were highly organized with committees for "hospital-sewing," "membership," "telephone," "sick," "birthday," and apparently additional committees for each month ("April Committee," "May Committee," etc.). These last ones were probably for furnishing flowers for the classroom. Gathering monthly for what they termed "social" meetings, more work than socializing took place as they made bureau scarves, kitchen towels, sheets, pillow cases, and numerous other items for White Cross and Alexander Home.

In 1935 a number of the "younger" ladies began talking among themselves about wanting their own Sunday School Class. It remained just "talk" until Mrs. Floyd Harper rounded up some fifty or more women who were willing to support and attend the new class. That Mrs. Harper was a member of the Baptist Church at the time is but another illustration of how the congregation on Oxford Place was looked upon by so many as "our community church."

Dr. Malcolm Lockhart was recruited to be their teacher. He had come to Charlotte to direct one of the Fund Drives for Queens College. After the drive was completed, he remained in the Queen City where he had established himself as a man of spiritual leaning and learning. His dynamic personality fired that Sunday School class for four years, after which time he left Charlotte.<sup>15</sup> Mrs. Hunter Blakely, wife of the new President of Queens College, succeeded him as their teacher.

After Dr. Lockhart's death, the class honored his memory by changing its name from the "Young Matrons" to the "Lockhart Bible Class." Then, emulating its sister class in yet another manner, it too began a sewing gathering, which was held in the hut behind the church, and with the needs of wartime as added stimulation (this was 1942), it met all day one day a week.

Midway in the decade when Mrs. Blakely taught them, the

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15. Dr. Lockhart died in Richmond, Virginia, on May 5, 1940.



## THE SUNDAY SCHOOL

seventy to eighty member Lockhart Class was joined by the twenty-odd member Gammon Class. Thus, in 1944 the combined groups had added strength and fellowship for their Fourth-Monday-Afternoon meetings. Not only did they possess much teaching talent (frequently drawn upon by the Sunday School at large) but also exquisite taste which was never more obvious than at the colorful spring luncheons each year. Fortunately, they did not keep their decorating and culinary skills to themselves, for the husbands were able to enjoy their picnics which became an annual occurrence after September of 1954. The minister and his family have assured themselves of enjoying this class's annual Christmas tea by inviting them to hold it in the manse (as of 1963 on).

These ladies, already generous to the church budget, have enjoyed contributing "pin money" to a so-called Blessing Box each Sunday. The amount accumulates to nearly \$1000 each year, and thus affords substantial gifts and furnishings to such institutions as the Presbyterian Hospital, Forest Hill Day School, Brookhill Church, Presbyterian Home for the Aged at High Point, and Seigle Avenue Presbyterian Church. And not a few students have received scholarship aid from this group.

Their teachers through the years have maintained a high standard of excellence. They have been especially fortunate in having their minister's wives as frequent teachers. Mrs. J. Cecil (Marjorie Gerber) Lawrence not only taught the class with some regularity for five years, but was also the author of the Devotional on the International Lesson sheet. The faithfulness of the membership has been evident not only in the long tenure of the good teachers (Mrs. D. V. Shippey taught for seventeen years!) but also in the list of officers, many of whom have been willing to serve more than once. Mrs. Hunter Marshall was their first President and filled that office again thirty-three years later, a total of six years in the capacity.



The pride of the Lockhart-Gammon Class is more than matched by the men for their Bible Class. This group has elicited a loyalty that comes dangerously close to making them a congregation within a congregation.

## “MEN’S BIBLE CLASS”

Very loosely organized in the Spring of 1927, this was just a gathering of men during the Sunday School hour. No President, no minutes, small membership, though of course they took up an offering (“Which stamped it as typically Presbyterian,” said Mr. A. J. Beall, their historian).

In the new church building, the men were given a room on the second floor overlooking the driveway, which they soon found too small for seating and too formal for their temperament. Bill Schrieber suggested they build a “hut” for themselves. And so, with logs from Sam Alexander’s farm and \$2,000 they constructed their own classroom a few yards from the stone church edifice. They took to the informality of the building with real gusto. Mr. David Ovens and Judge Fred Helms were two of the early teachers whose ability encouraged good attendance. Mr. Tom Glasgow was their revered teacher for many years; the members still find it easy to visualize Mr. Glasgow turning over each page of his lesson manuscript and depositing it in the fireplace as he walked back and forth. The International Sunday School lesson was their guideline, and continued so during the time that Dr. Wilson McCutchan taught and on into the first years of Dr. Frontis W. Johnston’s stint. In the early sixties, they adopted the Covenant Life Curriculum, but not to the extent that they could give up their stimulating lectures for “discussion” sessions.

The strength of this class could be attributed to a number of things. Primarily, of course, there is the high level of teaching which they receive. Not to be discounted is the fellowship around the coffee and doughnuts that precede the lesson (some

of the children in the church look forward to scavenging for leftovers after Sunday School).

And the music! At first there was only the piano and the singing. Mrs. Charles N. Lavery played for them for a time, also Mrs. O. L. Miller. Then the men took over, with H. B. Keller playing, followed by Dr. James Hemphill. Roy Palmer brought his trumpet to the class one day in 1930 and began accompanying the pianist. The initial surprise gave way to delight, and soon more volunteers appeared with instruments, often salvaged from the attic where they had been left after high school graduation. Soon the entire Church School anticipated hearing the sound of Hugh McManaway's violin and eventually a full-blown orchestra of sixteen pieces.

Though the class sets its own format, has published its own weekly news bulletin ("The CLASSIC") and in general goes its own way, it nonetheless has been powerfully involved with the benevolences of the total church program. While the Junior Department was sending Bibles and toys to Dr. John Luke at the Ashe County Mission Field, the Men's Class was helping to pay the monthly salary of Dr. Luke's assistant. While the Beginners' Department was sending used books to Mexican and Chinese Mission Schools, the Primaries sending socks to war-stricken children of China, and the Junior Department purchasing Bibles for Brazilian children, the Men's Class raised enough money to buy a saw-mill outfit to be used by young boys in Korea.

The class has always been attracted to vivid and personal projects in which they could see the Kingdom at work.

## CHAPTER VII

### *The Young People's Work*

"In the beginning," commented one charter member of the church, "we needed no Young People's worker for we had no young people." Dr. Gammon in those days remarked to a fellow-minister, "I don't bury many, and I don't marry many, but I sure do baptize!" Truly enough, a glance at the Sunday School roll of the late 1920's shows a preponderance of children crowding the Queens College class rooms. The Senior High Young People were definitely a minority group.

Still, they were a group about whom the church was concerned, and so the Session Committee on Church Societies (McKay and Glasgow) met with the ladies (presumably the ones most actively concerned about teenagers) to work out the Young People's meetings. That was in the Winter of 1927. The youthful group was begun, though only barely. In April, the Deacons were approached for an allotment of \$50 to pay for the traveling expenses of a young person to a Youth Conference in Montreat. The minutes indicate that the unused portion of this sum would go toward securing necessary literature for Young People's work in the church.

In 1928, Dr. Gammon secured a secretary to help him in his correspondence and in doing some work with the Young People. Dr. Gammon used to boast that he kept a "clean" desk. For a man whose letters reflect an enjoyment in writing, keeping up and even ahead of his mail must have required no little

## "THE YOUNG PEOPLE'S WORK"

work for his secretary. Miss Mary Howard Turlington, from Mooresville, took both her jobs seriously. She started a small library and inaugurated Leadership Training classes. She noted that a Girl's Circle had been organized by Mrs. E. Y. Keesler and was attracting some twenty girls to their meetings. But was this first effort outside the Sunday School enough to provide for the total youth of the church? She thought not.

She requested Dr. Gammon that he allow her to organize a Youth Fellowship Group for all the youth, boys as well as girls! This pleased Dr. Gammon. In fact, one wonders if he did not half "volunteer" for the monthly Round Table discussions which he delighted in holding with the teenagers. A man who always reveled in the fellowship of the young, he was in his element with this group. On the Sundays that he met with them, the crowd expanded.

The subjects discussed were the ones ever popular with every young generation: Faith and Morals, Worship and Service, Courtship and Marriage. Apparently interest in this last subject was not limited to the group seated at Dr. Gammon's feet, for Miss Turlington soon resigned her position in 1931 in order that she might marry the Rev. Donald Stewart, a minister in Chapel Hill.

As always, the church had to plan a program for peripatetic youth in the congregation. Many of them attended college or preparatory school. In the Fall of 1930, the bulletin listed sixteen schools being attended that year,<sup>16</sup> a list which reveals something more than was intended in the bulletin. It indicated that higher education was a usual, not unusual, fact of life for the majority of the youth in the church. Still, there was no College Class for them at this point; that was to come much later.

There was a danger, perhaps, that the church forget that not

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16. University of North Carolina, Duke, Woman's College, State College, Sweet Briar, Peabody, Sarah Lawrence, Kingsmith Studio, Miss Price's Business School, Queens College, Woodberry Forest Preparatory School, Bailey Military Academy, McCallie School for Boys, Culver, Warrenton School, Robert's-Beach School.

all her young people were so privileged. In November of that same year, the bulletin carried a notice for "Unemployed Girls," saying that the YWCA was offering free instruction in typing, shorthand, English, accounting, dressmaking and salesmanship. Whether this information was soon more available through other means or the Myers Park members no longer had such needs, we do not know. However, no such item for the "unemployed" ever again appeared in the bulletins.

The youth meetings for those not away at school were being held in the hut each Sunday afternoon. The Session authorized the Deacons to provide a refreshment fund for them. This was greeted with appreciation, but the group spirit and effectiveness was not high. They needed permanent leadership, someone with a youthful zest that could inspire them as Miss Turlington had.

Miss Mary Bowers Mackorell served as Youth Director from September of 1931 until June of the next year. The program went well during that time. In the following months several persons were considered for the job of Youth Worker, but in each case there was a lack of permanence implied which discouraged the session from hiring them. Dr. Ben Lacy recommended a young Seminarian for the Summer of 1934 (at \$100 for the three months), who proved to be helpful. But the needs were still pressing when he left them in the fall.

By December the Session had decided that they needed a Supply Pastor in addition to a lady to serve as secretary and Youth Worker. On the second Sunday of the month, a session committee met with a young lady who had come from Kentucky to be interviewed for the position. They recognized her good qualifications for the position (educated at Mary Baldwin and A.T.S., currently working at the First Presbyterian Church in Covington). They offered to pay her \$125 a month for a period not to exceed six months, either party having the right to terminate the contract at the end of that period.

Miss Margaret VanDevanter accepted the job on those con-



## "THE YOUNG PEOPLE'S WORK"

ditions. Her work proved so acceptable that the Session renewed her contract less than three months after her arrival, and granted her a month's vacation that summer.

With the guiding hand of Miss VanDevanter, the Youth Group moved ahead with a stronger program and more elaborate organization. The Kingdom Highway's Plan was used by the group that had just elected Jack Alexander as their first President. This highly pictorial plan presented to the young people several "highways" leading toward God's "Kingdom." There was a highway of worship, one of study, another of service and yet another devoted to recreation and fellowship. During periods when they were concentrating on service, they secured such missionary speakers as Dr. Charles Crane of Africa and Dr. Houston Patterson of China, Dr. Hoyt Miller of Africa, Mrs. H. H. Monroe of Japan, and Miss Louise Miller of Korea. We are not surprised to learn that nearly all of these persons had "kith and kin" in the Myers Park congregation.

During the late 1930's the young people became very interested in service projects in and around Charlotte. It was difficult to find time for concentrated programs during the school year, but in the summers with their increased attendance, something of moment and usefulness could be done by this group. The Vacation Bible Schools attracted their help first. Possibly because it was so difficult to secure teachers for this project, the young people were solicited by the church leaders. Fortunately, the idea of teaching younger children appealed to them, especially children who might not have any such school without their help. Two Negro churches received their volunteer help in 1936-38. The next year saw one of the terrifying summers of infantile paralysis, and so no Bible Schools were held. The fired-up young people were not to be deterred from some service project, however, and so they helped canvass for the Minister's Annuity Fund in the early Fall of 1939.



Miss VanDevanter found herself with a growing youth program and with more responsibilities than either she or the church could foresee when she first came to them. Her secretarial duties mounted as did her visitations among the congregations. The session gave her small salary raises (designated as aids in her automobile expenses) and was most concerned about her happiness in the church work. There was a time in 1937 when she thought seriously of accepting a position elsewhere, but her friends prevailed upon her to stay, which she did. In 1938 the church raised her salary to \$1,740 per year.



## CHAPTER VIII

### *Concluding Years of Dr. Gammon's Ministry*

Judging from the impressions of his parishioners, Dr. Gammon was a pastor who felt intensely the joys and the sorrows of his flock. His communion with his Lord was a very personal one, and he sought in his sermons to involve the congregation emotionally with the same Lord. Because he had accepted them all into his family, it was natural that they accepted him into theirs. Several persons in the church speak of having been his closest friend during his pastorate, and this is not really a contradiction. He gave himself so intensely in human relationships that indeed his friendships with many people were deep ones.

The joys that he shared with them must have given him buoyancy in his pastoral duties. Their sorrows must have drained him of his energy and optimism. His was a youthful congregation, and young families do not often find each day serene. It is little wonder that the strain of loving them all so intensely should take its toll of his strength.

At the beginning of the Summer of 1933, the session met to discuss its concern over Dr. Gammon's health. Like parents who often need a "vacation from the children," they thought that their beloved minister should get a rest from the demands so many of his spiritual children were wont to make upon him.

He was encouraged to take Sundays off on occasion, since preaching was a strenuous obligation for him. They also added two weeks to his regular month-long vacation, in the hope that additional rest would be a boon to his spirits.

It was indeed. In the fall his sermons seemed more effective than ever. The session requested that one after another be published for distribution among the congregation. When he preached on the Christian Home he was an authority without parallel. But his earnest concern for the home life of his members was continuing to drain his spirit.

The session could detect that his seasons of depression had not left him as the winter passed. Dr. Gammon still did not lessen his pace; if anything, he quickened it. He continued his sermon preparation and in the Summer of 1934 went to Massanetta, Virginia, to deliver an important address. His vacation began in August, and he was much in need of it. The session extended the vacation again for two weeks into September. He resumed his pulpit responsibilities the last two Sundays of that month, but then it became evident to his doctors that this was a burden that should be removed from his shoulders. Dr. Hamilton McKay, after consultation with Dr. Barron, announced to the session that Dr. Gammon was suffering from a severe attack of neuritis.

The session acted quickly. Everything possible must be done for their pastor's recovery. They insisted that he travel to Florida for an extended rest in the warmer climate. Elders and Deacons alike readily volunteered contributions toward the expenses incurred by such a plan. Officially Dr. Gammon would be given a leave of absence with full salary until June, 1935. Hopefully he would be fully recovered by that time. So began his convalescence.

Having a minister, and yet not having one, was a major crisis in the life of the eight-year-old church. They had experience in finding a supply minister for one or two Sundays, but getting someone to aid them for several months was a different

matter. Besides that, Miss Turlington had left them and there was dire need for a Director of Religious Education and for a secretary.

This predicament was not only the concern of the session; it also tore at the heart of the Gammon family. Mrs. Gammon and their children were remaining in the manse during Dr. Gammon's hospitalization. Out of great concern for the church and from her own sense of responsibility, she wrote a letter to the Elders offering her services as church secretary, visitor and in a limited capacity as young people's worker.

The letter greatly moved the group of men who read it. Of course they would not think of accepting her offer, an offer from one who had already contributed much more than her share in the teaching and spiritual life of the church.

The first problem to be solved was the matter of a supply preacher. Dr. Frazer of Queens College immediately volunteered to help with their preaching whenever he could. The Elders themselves decided to take on the responsibility of conducting the Wednesday night prayer meetings. They rotated these services among themselves.

With Dr. Frazer's help, and the good fortune of securing Dr. Walter Lingle for the month of December, it appeared that the church would be well able to manage in terms of pulpit supply. "But we need a supply *pastor*, not just a supply *preacher*!" they maintained. A church so accustomed to the personal warmth of Dr. Gammon would find it difficult adjusting to church services with a different minister in the pulpit each Sunday. And, needless to say, those professional and business men on the session were finding that the preparation of the Prayer Meeting was taking time that they could ill afford.

On the first Wednesday in December, they invited a retired minister to conduct the meeting. He was Dr. J. Fraser Cocks, an Englishman of Scottish stock. He preached for them on the morning of December 8th, after which the session decided

they would be fortunate if Dr. Cocks would consent to be their permanent supply. This he became at the first of the year 1935. Though his health was not strong, he fulfilled many of the duties expected of a full time minister. The church felt indebted to and blessed by this elderly man with his large preaching talent. They continued to pay him a small stipend during his own period of illness the following year.

Dr. Gammon returned to Charlotte in 1935. He was not asked to assume any responsibilities with the life and work of the church until he was completely recovered, but he could not help becoming gradually more involved with their lives and work. One Sunday afternoon in late March he went to the church to baptize Miss Eula Adams Folger, prior to her joining the church on Easter. This was his first official pastoral act in six months. On the second Sunday in May, the session welcomed him back to their meetings. Gradually, very gradually did he resume preaching. This feature of his ministry was most strenuous for him, and so on the advice of friends and doctors, he preached in other pulpits during most of the summer (using sermons already tried and true). In the fall of 1936 he was fully their minister again.

Soon after returning to the church in September, Dr. Gammon accepted a speaking engagement at Hampden Sydney, his alma mater. This might have seemed to some of the members a foolhardy decision which would surely tax his strength. But the opposite was always the case when he visited that lovely campus. The place gave him renewed spirit to come back, just as it had given him so many happy years in his young manhood.

Knowing of this affectionate bond, the session must have realized what would be the outcome of his being called to assume the presidency of the College in 1939. He announced to the session his decision to accept this position at their meeting of March 12th. On the first Sunday in April, when Dr. Gammon was fulfilling a speaking engagement at Sweet Briar



College, his resignation was read to the congregation by the Clerk of the Session :

“ . . . any serious thought of leaving a people about whom I feel so deeply as I do about you has been acutely depressing, indeed almost impossible. In a very real sense I have come to look upon you and Charlotte as our home, and it is desperately hard even to think of leaving home. This is especially true when those for whom I have cared have been so fine and faithful.

I am announcing my decision to accept the call to the presidency of Hampden-Sydney. For me, at least, to make such a decision has been desperately hard. I have come to it in the hope that I may now be of some help there. I, therefore, place my resignation in your hands, to take effect on or about June 1st. At some other time I may try to speak of my feelings for you.”

No one doubted that sincerity. It would truly be like saying goodbye to a member of the family. The congregation was most reluctant to accept his resignation, even to the extent of petitioning Dr. Gammon to remain at Myers Park. But his decision was made. The session voted to erect a bronze tablet in the Sanctuary in honor of their first pastor.<sup>17</sup> It was to be simple and direct in touching upon the service and personality of Dr. Gammon. It was Dr. Hamilton McKay who first proposed the tablet and who unveiled it on May 21st, nearly twelve years after this gentleman first came to them.

Dr. Edgar Graham Gammon, D. D.

First Pastor

Myers Park Presbyterian Church

June 1, 1927—June 1, 1939

“For I determined not to know anything among you, save Jesus Christ, and Him crucified.”

I Cor. 2:2

“You and I associate Dr. Gammon with life, with action, and with love of his fellowmen,” said Dr. McKay. “On behalf of

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17. It was the intent of the Session that similar plaques would be placed in the Sanctuary commemorating the pastorate of each succeeding minister.

## "CONCLUDING YEARS OF DR. GAMMON'S MINISTRY"

and acting for the officers and individual members of this congregation, I unveil this simple tablet in loving and living memory of one of the South's greatest preachers."

His loving association with the church and its members continued through the rest of his life. He returned to visit time and again. He had said to them before he left that he and Bessie wished them to know that "not one thought, or word, or gift, or prayer of yours for us has ever gone unappreciated. Always remembering, we shall continue to go with you. Lovingly, we commend you to our Father and the word of His grace."

Dr. Gammon died in Hampden-Sydney on May 9, 1962, after having so recently written one of his many "love" notes to a member of Myers Park Presbyterian Church and having concluded the final chapter of his book "The Life of Christ."

## CHAPTER IX

### *The Interim: 1939*

The interim between pastors can either strengthen or weaken a congregation. It may be a period of pulling together or of drifting apart. Hopefully, this would be a time of strengthening their bonds. The congregation must have remembered how they had pulled together during Dr. Gammon's long illness, and felt a closer brotherhood because of it. Everyone had to assume necessary responsibilities and table less immediate problems. The pressing problem was filling the pulpit from Sunday to Sunday.

Dr. McKay, representing the Pulpit Supply Committee, asked the session a question the week after Dr. Gammon announced his resignation. "Do you want the pulpit filled with guest speakers, or would you prefer to have a continuous supply pastor?" Answer: a supply pastor.

The session gave the committee no more guidance than that, except to request that the person selected not be considered an applicant for the position of permanent pastor.

The Myers Park Church has always realized its good fortune in being located in an area populated with so many Presbyterians. Indeed, as far as counties go, Mecklenburg is one of the very few counties in the United States that counts over one-fourth of the total population as Presbyterian.<sup>18</sup> One of the benefits derived from this is being able to draw on the ministe-

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18. 1960 census

rial "pool" found in the many churches and educational institutions. With the summer approaching, it seemed the act of wisdom to ask for a supply pastor from the teaching staff of one of the church colleges. Possibly someone in their Bible Departments would have less responsibilities during those months and could more readily assume the preaching tasks of our church. Six such persons had preached in the Myers Park pulpit in the past year. The first one whom they approached for this task had only preached for them on two occasions previously. He was Dr. Kenneth J. Foreman of Davidson College.

Dr. Foreman was known to the congregation more by reputation than by contact. A scholar of great breadth, he was thought by some to be of too liberal an orientation. The committee was not unanimous in their choice of him, but neither was there forceful dissension among them in asking him to be their supply.

As the summer progressed with Dr. Foreman's spiritual leadership, the church came to see that they had nothing to fear and all to gain from his presence. He was well liked, though he was sometimes controversial. If they found his semantics liberal, certainly they saw that no one had any greater respect for the integrity of the Bible. A powerful preacher, each sermon was memorable; and none who heard it will ever forget his fascinating sermon which took the form of a dialogue between Paul and Barnabas.

At the end of September the session invited the Foremans to a steak supper at Harry Bangle's home, where they presented him with a wrist watch in appreciation for his care of their pulpit and pastor's study during the summer. This was a token of a bond which has continued through the years as he has been asked back to Myers Park again and again.

Other committees in the church were busy that Summer of 1939 getting ready for a new preacher. One was the Finance Committee. As of May 10, 1937 the church had concurred

with the directive of the General Assembly to support the Ministers' Annuity Fund. They recognized that they were to pay  $7\frac{1}{2}\%$  of their minister's salary to this retirement fund while the minister was responsible for the other  $2\frac{1}{2}\%$  requirement. The session had recommended to the Deacons at that time that the church pay the entire 10% of the fund in addition to the \$6,000 which Dr. Gammon was receiving as his salary. The fund was to be continued under their new minister, whoever he was to be, but the salary would not be as high. They proposed the starting salary of the new minister to be under five thousand dollars.

Another financial matter concluded in the past year had been the adding to their budget of a \$7,500 debt retiring fund and an equal \$7,500 increase in the general benevolences.

During the interim period, the congregation authorized the borrowing of \$72,500 from the American Trust Company "to be used in paying off the deed of trust to the Kansas City Life Insurance Company on the church property." This source was also to be used in paying off the balance due on the mortgage on the manse.





THE SECOND MINISTER  
1939-1955



## CHAPTER X

### *The Second Minister 1939-1955*

Though their only experience in seeking a minister had been a dozen years before, the congregation was well aware that such a task was involved, intricate, time consuming and often marked with disappointment. No time was to be lost, then, in making their search.

The Pulpit Committee was not a small one: fifteen persons, three each from the Elders, Deacons, Woman's Auxiliary, Men's Club, and three nominated from the floor by the congregation. That was just too many persons to work effectively. On April 16, 1939, a week after this committee had been selected, the number was amended to ten, or two each from the above groups—three ladies and seven men.

As had been done in 1927, the committee invited many persons to submit names of ministers whom they thought the church should consider. The list was narrowed to ten, three of whom were influential ministers in the city of Atlanta. The committee then began its field-trips on Sundays to hear these men preach in their own pulpits and get some impression of how effective the ministers were within their own congregation.

They felt no hesitation in approaching men whose churches were larger and more established than that of Myers Park Presbyterian. After all, it was a matter of the growth of the Kingdom that was involved.

Mr. Caldwell McDonald, one of the committee members elected by the congregation, suggested a new name to them. His brother had spoken to him several times about a young minister serving the First Presbyterian Church in Henderson, North Carolina. This young man, twenty-nine years old, was of an old and respected family in Laurinburg. The committee was told that he was a graduate of Davidson College and Union Theological Seminary in Virginia. His slight Scottish accent may have been influenced by his own ancestry plus having spent his Middle Year of Seminary work in Edinburgh, Scotland. His lovely young wife was a daughter of the manse, and their two boys and daughter were all under the age of four years. Thus, the attractive family of James Archibald Jones!

One Sunday morning that summer most of the Pulpit Committee and their families decided to make a day of it and travel to Greensboro to hear Mr. Jones preach. He was conducting the morning service for his friend and neighbor, Dr. Charles Myers of the First Presbyterian Church. Despite the large Sanctuary, this influx of thirty strangers couldn't help being noticed. As one usher escorted some of the committee to a seat, unknowingly behind Mrs. J. A. Jones, he apologized to them for the presence of a visiting preacher in the pulpit that morning. Apology accepted!

After a pleasant lunch at the Sedgefield Country Club, the committee sat around and discussed its impressions of that man Jones. Some thought he "looked so young, in that little white flannel suit." One response was "Well, then, we can train him in the way he should go!" It was quickly evident that the same descriptions of the preacher were being used by each one of them: "such a dynamic preacher" . . . "devout" . . . "man of God." So it was decided; they would call Mr. Jones.

It being his vacation, James and Mary Jones were at their cottage on Wrightsville Beach when the committee ap-

proached them and asked that they visit Charlotte to meet with them. The invitation was accepted, and the meeting was consummated at the ever gracious home of the George Wilsons. There in the living room of a house that often opened its doors to session meetings as well as church receptions, the Joneses were introduced to Myers Park Presbyterians.

"The people had a willingness to work," said Mr. Jones.<sup>19</sup> He was impressed with their interest in working rather than employing persons to do the work of the church *for* them. Furthermore, he readily saw that Dr. Gammon would be an easy man to follow in that church, for he had worked for the "big" church. There would be no problem of uniting factions, for it was a united group. The minister of these people would have as his major job that of channelling their flood of interests and energies through the church, and thus generating a great "light to the world."

Paul Sheahan called the congregational meeting to order on August 13, 1939, for the purpose of issuing a call to James A. Jones. After Dr. Foreman read from the Book of Church Order the procedure involved in the calling of a pastor, two members of the Pulpit Committee<sup>20</sup> detailed their work and contact with Mr. Jones. His salary was set at \$5,000 per annum. Harvey Moore moved that the report be accepted and that a call be extended. This was unanimously passed. Mr. Jones was immediately informed of the action of the congregation, and he wired back his acceptance.

On the first of October, after more than four years in Henderson, Mr. Jones preached his first sermon in the pulpit of Myers Park Presbyterian Church. It was prophetically entitled "A Gift for the Future."

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19. In an article on the City of Charlotte, THE SATURDAY EVENING POST magazine said that Mr. Jones was known to the citizens as "Jazzy." This was a misunderstanding of the Charlotteans way of calling him "Jas. A." In point of fact, many of his closest friends in the church always called him "James."

20. Hunter Marshall and Dr. O. L. Miller.

Officially Mr. Jones was received into Mecklenburg Presbytery the second week in October, but the formal installation service was held in his new church on November 5th, also exactly thirteen years after their organization service.

The ministers of the First and Second Presbyterian Churches<sup>21</sup> gave the charge to the Minister and the sermon, respectively. The President of Queens College, Dr. Hunter Blakely, propounded the constitutional questions. The charge to the congregation was put to them by a future Moderator of the General Assembly, W. E. Price. The Installation Prayer was given by Mr. Jones' friend, the Rev. D. P. McGeachy, Jr. of Monroe.

The new minister closed the service with his favorite benediction :

"May the Grace of our Lord Jesus Christ,  
And the Love of God  
And the fellowship of the Holy Spirit  
Abide with *us*, now and forever more."

The minister needs blessing, too, was always the thought of Mr. Jones. We are not private individuals and we do not worship privately, but corporately. We enter the church together for shared worship and we leave together for corporate service. This concept on the part of the minister would be reflected in all phases of the church's growth during the next fifteen years.

As the fall drew to a close and the winter evenings grew longer, the bright lights in the manse were becoming a warm familiar sight to the dozens of members who drove by on their trips up and down Providence Road. Inside the house, they would have found the atmosphere and surroundings different from those of the previous occupant. Dr. Gammon's children were much older than the "toddlers" of the Jones family.

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21. Albert S. Johnson and John A. Redhead.



Naturally, their very presence made the manse a more active place than it had been.

The manse itself was built in 1931 for approximately \$25,000. It was an imposing structure in Colonial style architecture, two stories with convenient though small rooms for this family of five. The brick exterior had been painted white in 1932. The interior was repainted in preparation for the arrival of the new minister. Mrs. Jones inspected the house with Mrs. A. A. Barron and Mrs. Walter Clark. Sensing that the rooms were actually quite small, Mrs. Jones chose pastel shades (mainly blue) for the walls and enlarged the appearance of the living and dining rooms through skillful use of mirrors and long drapes to hide the smallness of the windows. Furnished tastefully with elegant furniture, the house truly reflected its mistress.

Mrs. Jones has been variously described as "beautiful," "feminine," "brilliant," and "a piece of Dresden china." A wonderful homemaker, she was a gracious and frequent hostess. Her husband said his memory of the manse was that it was always filled with dinner guests and overnight guests. That such entertaining could be done was a tribute to the good organization of Mrs. Jones and to the household employees. A nurse stayed in the home to help care for the three children, eventually five.

Lest one think of her as only "a piece of Dresden china," it is to be recalled that Mary Boyd Jones was well prepared for the life which she led. The daughter of the Rev. and Mrs. Robert S. Boyd, she attended Agnes Scott College and graduated from the Assembly's Training School. Her interests were not restricted to the home, though there she found an outlet for her creative talents of housekeeping and gardening. In the community she became active in the Junior League and the Garden Club. As a "quiet sort of power," said one of the ladies in the church, "she was perhaps the most effective Spiritual Life Secretary that the women ever had." Like Mrs. Gammon

before her, she was a "favorite teacher" to those fortunate enough to hear her.

If asked about Dr. Jones' ministry, the majority of members would probably comment first on his sermons. "Preaching was his forte," one faithful attender said. Whereas Dr. Gammon had found this the most difficult aspect of his work, Dr. Jones found it the most challenging. "I love to do it," he has said.

This love for preaching the Word, when coupled with an incisive, intelligent mind, produced messages of remarkable force. His sermons would be more aptly classified as "Biblical" than "topical." However, a survey of some of his messages reveals that the focus was placed on the relating of a Biblical text to contemporary life, rather than elucidating a passage in a strictly exegetical manner.

It has already been pointed out that Dr. Gammon eschewed the placing of his sermon topic in the Sunday bulletin. Dr. Jones felt differently. He deemed it important that the message of the sermon have some lasting imprint upon the lives of the worshippers. How could this be done? By their being able to recall the sermon at least in some part. Hence, the printing of the sermon title was designed to remind them of what thoughts had come to them during the service. In addition to the title, Dr. Jones printed the complete Scripture verse which had served as the text for the sermon.

In later years, the front of the bulletin was used to print certain portions of the previous Sunday's sermon. In this way, it was hoped that the message could be more effectively recalled, even months and years later if one chose to save the bulletins. One officer chided Dr. Jones for printing portions of *last* week's sermon rather than portions of the one delivered on that very morning. This was an idealistic criticism but not very realistic, as most ministers could testify. The sermon, like the Sunday dinner pie, is best received when it is delivered "steaming from the oven."

In 1950, the church began collecting Dr. Jones' sermons



JAMES ARCHIBALD JONES  
MINISTER 1939-1955



THE JONES FAMILY



and published them, together with his pastoral prayers until 1955.

During his years at Myers Park Presbyterian, Dr. Jones entered his office early in the week to prepare his sermon. The first step was to consult a series of notes which he had made during the previous summer. It was his custom—and his need, so he protests—to spend part of his vacation in reading and contemplation pursuant to an outlining of sermon topics for the coming year. Often the “retreats” were at conference grounds in Northhampton, Massachusetts. Armed with these notes, precious hours in busy weeks during the year were not consumed with wondering what to preach.

With a topic and text in mind, he then began to write out his initial thoughts in longhand. This first draft completed, he turned to the typewriter where the second draft was composed. Sermons, however, are to be heard, not read. And so, the second draft in one hand and the dictaphone in the other, he read and composed the dictated third draft. His secretary, Betty Hutchison, having typed the manuscript for him would put it on his desk for revision. On Sunday morning, the revised copy placed on the short pulpit beside the tiny clock and the microphone, was more referred to than depended upon as the sermon was delivered. Dr. Jones, like any minister, was accustomed to the mysterious creative invasion of the Holy Spirit into a sermon as it was being preached.

Having delivered the sermon did not mean that it was to be abandoned like the flower arrangement in front of the pulpit. Indeed, now a transcription of the pulpit-delivered message was typed by the church secretary and finally (after this the sixth draft) sent to the printers. Copies of the sermon were available the next week for the members of the congregation, many being mailed to shut-ins and persons necessarily distant from Oxford Place.

With such a lengthy process of development, it is obvious that a man would *have* to love preaching to endure the agony

of creation each week. It is also obvious that such attention to the sermon was responsible for the messages of uncommon quality.

Their impact soon began to reach beyond the confines of Myers Park. Each Sunday, it became more and more difficult to find a seat as 11:00 A.M. approached. The Queens College students were attending in ever larger numbers. Visitors were the rule rather than the exception. Each listener was affected by the zeal of the minister. With a jaunty stance, fist on his hip and digging at the carpet with his toe, the small figure in the Geneva robe rolled his "r's" at the congregation, then at the cornice of the ceiling, and back at the front pews.

His appeal to the student generation was undeniable. In the early years of his ministry he preached for the students at Agnes Scott, Salem, Duke, Davidson, Culver Military Academy, and many others. In a week he might have traveled as far as Kansas City or as near as Rowland, but every effort was made to be in his own church that Sunday.



## CHAPTER XI

### *The War Years*

After Sunday lunch on December 7, 1941, Dr. Jones excused himself from the table and walked over to the church to prepare for an infant baptism service to be held momentarily. Several Elders arrived first and then the young couples with their children. As Dr. Jones was informally describing the procedure of the service, the telephone rang. It was Mrs. Jones, telling him of a radio announcement she had just heard. When he hung up, he announced to the little group, "The Japanese have just bombed Pearl Harbor." The shocked gathering temporarily forgot the main reason for their presence together, as they murmured among themselves as to what the future would bring. Then one of the Elders said that he thought it was highly significant that the sacrament of baptism was about to take place at this particular time. "In the midst of destruction, sanctity of life is reaffirmed." The baptism proceeded for the children, Letitia Mebane McDonald and Martha Lineberger McDonald.

As the weeks and months and years went by in Mr. Myers' former cotton fields outside Charlotte, no bombs were dropped and no gunfire heard, but an awareness of World War II was omnipresent. The church felt a certain helplessness and isolation in not being near camps and bases where they might more actively minister to those in the service. What they could do, they did. Monetary contributions were

sent to the Synod for work among soldiers in North Carolina camps. Contributions were forwarded to the General Assembly for relief to Protestant Christians in occupied countries of Europe and China. The Defense Service Committee was supported with Myers Park funds. Even Presbyterian Junior College was sent a gift to help them expand their plumbing facilities used in the housing of 250 Air Force Trainees.

As the young men of the church<sup>22</sup> went into the various services and were dispersed all over the world, the nerves and emotions of the members were being stretched. "Be not anxious for the morrow," they were reminded, but never had they felt more keenly their own helplessness in overseeing the welfare of their loved ones. And never more keenly had they depended on the providence of God.

As for the operation of the church, the war brought no great hardships, only inconveniences. "When can we have our February meeting of the Men's Club?" they wondered in 1943. Since the OPA (Office of Price Administration) had ruled that cars could be used only for two religious services a week, the Club had to schedule their meetings to coincide with the Wednesday night prayer service. The gas rationing then was primarily an inconvenience for the church program, as was the application which had to be made to the Rationing Board in order to obtain a supply of grape juice for each communion service. Fortunately, Morris and Barnes Grocery Store continued to give excellent service despite many shortages.

Because of their absence, service personnel wishing to join the church were granted permission to be received in absentia. In several cases, the session accepted a letter from a Chaplain in the same fashion as they would receive a letter of transfer from another congregation. The office of Chaplain was especially appreciated by Myers Park because they had observed special meetings for Chaplains being held in their own church

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22. Within a year after Pearl Harbor, nineteen Myers Park Presbyterians were in the services.

buildings. These meetings in 1944 were sponsored by the Department of Evangelism of the Federal Council of Churches.

Contact with the servicemen was of prime importance. The young people were writing letters to them, and the church bulletins were being sent. At Christmas time, the session authorized the purchasing of gifts for each man in the name of the church. The bulletins did not give enough of the news which the young men wanted to read, so monthly letters were written in the church office and mailed to two hundred persons. By 1944 the session authorized that these letters be changed to an expanded bulletin and sent to five hundred servicemen and friends. One of the church members, Eddie S. Dillard, was editor of the Service Men's Bulletin and effectively filled the publication with news of the church, news of the men in service, a Pastor's page, a woman's page, vital statistics of the membership (weddings, births, deaths, etc.). The Men's Club had first sponsored this monthly bulletin prior to its being published by the church as a whole.

The roll of members in the service grew with each year that the fighting continued. At first it had been possible to speak each name in the petitions made on their behalf in the Wednesday Night Prayer Meeting. Then the list grew too lengthy, and individuals were singled out especially when their areas of service were known to be under fire. On Easter morning at the service commemorating the Christian hope of life victorious over death, the minister spoke the name of each and every person in uniform.<sup>23</sup>

It was early on a Sunday morning, around 6:00 or 7:00, when Dr. Jones got word of the first casualty among those from the church in battle zones. The family phoned him and asked for him to come over. No mention was made of what had happened, but the sad news was immediately sensed by the pastor. During the service that morning, he informed the

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23. The Honor Roll of members serving in World War II is in the appendix.

## THE WAR YEARS

congregation of the tragedy. There was an atmosphere of corporate anguish through the Sanctuary. This was the first—hopefully the last—breach in the church family due to the horrors of war. The fright and sorrow was worsened with the realization that it could have been any son in the church.

Before all the prayers had been said and all the church bells rung for all the invasions and bombings of all the wartime hours, four more had died.

## CHAPTER XII

### *The Second Building Program*

Dr. Jones has said that Dr. Gammon was an easy man to follow, for "he had a vision of a big church." When the fourth decade of the Twentieth Century began, the Myers Park Presbyterian Church *was* big. It had 1,060 members; including the children enrolled in the Sunday School, the total figure of persons associated with the church program would be closer to 1,500. The big congregation was now an actuality, but the big church plant was not! This was one of the first major problems confronted in 1940.

As an April report to the congregation indicated:

"In the PRIMARY DEPARTMENT over 100 boys and girls are jammed into one room. There are no individual class rooms. . . . In the JUNIOR DEPARTMENT we have three class rooms, but no chapel for the entire department. In the INTERMEDIATE DEPARTMENT we are in a building that is fine for Boy Scouts and such activities, but the class rooms are too small and have inadequate partitions between them. The building is poorly heated in the winter and excessively warm in the summer. . . . For the YOUNG PEOPLE of our church there is no place. . . . The entire school should have a place for inside games, recreation, and the social life of the church, with play rooms, dining rooms, and kitchen, etc."

As early as October of 1938, a committee of Deacons appeared before the session requesting that the need for con-

## THE SECOND BUILDING PROGRAM

structing the Third Unit be considered as soon as possible. Nothing definite was done then. A year and a half later, Europe was in the throes of an early war . . . the Atlantic Ocean contained troubled waters . . . President Roosevelt was proposing a "bridge of ships" to aid Britain in her dark hours. With such storm clouds on the Eastern horizon, many church members wondered if this was an appropriate time to think of adding to the existing church building. Perhaps not.

As the officers considered the problem of "When to build?", one Deacon voiced an opinion that it might be wise to delay this construction until the Battle of Britain was concluded. The mood of the group became increasingly discouraging. Then Dr. O. L. Miller stated his forceful conviction regardless of the war, the church would have its work to do! The Deacon who had posed the initial question immediately concurred with the Elder. Once more the church had focused on the future.

Within six months of that meeting, the congregation had seen the need and pledged \$110,210 toward the construction. This was some \$8,000 short of the anticipated expense of the Third Unit. Together with the balance of the old building fund debt and the costs of equipping the new building, their expenses would total nearer \$145,000. With the expert guidance of Mr. Torrence Hemby, the church embarked upon another venture of borrowing the necessary funds from the American Trust Company.

Their first architect, Joseph Mathieu, wrote Mr. Ovens, "Your young architect Mr. Stenhouse . . . handled the problem very well. The wing is much more extensive than originally planned. I think the design is very good." And indeed it was, filling not only an architectural kinship with the first units, but also the needs of the expanding congregation. Like a man given a larger belt after a big meal, so the congregation sighed with pleasure on November 16, 1941, as they moved into the new rooms.



## HISTORY OF MYERS PARK PRESBYTERIAN CHURCH: 1926-1966

In the meantime, the lot adjoining the manse on Providence Road became available for purchase. Despite their current building program, it seemed the act of wisdom to purchase the lot with its frontage of ninety feet. Thus, in October of 1941, it was bought for \$3,150. Even then, the congregation had the glimmer of a vision of yet another educational building which was placed there, in fact, some eighteen years later.



## CHAPTER XIII

### *The Church Staff*

#### THE YOUTH WORKERS

With an expanded Church School plant for an increased enrollment, it is easy to see that the Director of Religious Education was busy! The one who was responsible for overseeing the total teaching program was Miss Margaret VanDevanter.

When Miss VanDevanter came to Myers Park in 1934, the total enrollment in the Church School was 624. Nine years later these statistics had changed to 804. This was due in no small part to the effective labor of the "D.R.E."

During the interim between the ministries of Dr. Gammon and Mr. Jones, Miss VanDevanter's tasks were multiplied. Without the help of the church secretary, Miss Ethel Begg, the Summer work of 1939 would have been well nigh impossible to complete. Once Miss VanDevanter considered seriously accepting a new position in another church. The session, skilled men in the art of persuasion, prevailed on her to remain with Myers Park. However, in the Fall of 1943, she submitted her resignation to Dr. Jones.<sup>24</sup> The Session tried their skill again, but she felt called to work in the First Presbyterian Church of Atlanta. They had to accept, with regret,

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24. The minister received his first honorary doctorate from Hampden-Sydney in 1941, Dr. Gammon officiating.

her resignation. In turn, they asked her to accept from them a few parting gifts—a watch from the Sunday School, a monetary gift from the officers, a sterling silver coffee service from the entire congregation.

Replacing her would not be easy. She was a talented, consecrated lady who had loved and been loved by the church for nine years.<sup>25</sup> A comment appeared in the church calendar dated November 7, 1943:

“ . . . Not only in our teaching program, but in every phase of our church's life she has been most active. Her friendship with and guidance of our Young People have provided some of the finest leaders in youth work in our church. Her desire has been always to promote the welfare and usefulness of the Myers Park Presbyterian Church. . . . ”

Dr. Jones began searching for someone to succeed her, someone to whom the same tribute might someday apply. Thanks to the educational institutions of the Presbyterian Church, U. S., there are many trained men and women who can direct the Christian Education of churches like Myers Park Presbyterian.

In Mrs. Jones' home Church of Columbus, Georgia, there was a young lady who was an especially effective D.R.E. on Dr. Boyd's staff. She had distinguished herself at Winthrop College in South Carolina and at the Assembly's Training School. Perhaps it was Mrs. Jones who suggested to her husband that he contact this lady to determine her interest in working for the Myers Park Church. From whatever quarter the suggestion first emerged, it was a good one, and Dr. Jones followed it. Miss Eleanor Belk was invited to visit the Church in Charlotte.

As Miss Belk recalls her meeting with Dr. Jones, he described the work and needs of the church. Then to give her

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25. Miss VanDevanter later married Dr. James K. Fancher, an elder in the Atlanta church.

some indication of the character and ability of the membership, he gave her a thumbnail sketch of three members: an Elder, a lady, a young person. All were persons with distinct personalities, ones who do not fit into usual categories, but all belong to that large group of dedicated Churchmen.

Neither did Miss Belk fit into a set category . . . except that she appeared perfectly suited for Myers Park. After accepting the position, she assumed her job with unparalleled energy. "She knew more people and more about them than anyone in the Church," says Dr. Jones. She was his right hand as an unabridged source of information. Keeping her office close to the entrance to the church, she has always been able to give some church-related task to whoever entered the door. "Put them to work" has been a policy of this person who herself has known no "quitting time."

A quick and friendly visitor, she literally may drop in to see church members at any hour of the day or night. No sorrowful or happy event in the lives of her church friends escapes her concern.

In many ways, Miss Belk has been a walking symbol of the Myers Park congregation. Always immaculately and beautifully dressed, she reflects the taste and poise of the membership. They are not a membership encased and immovable in their own fine trappings, but sophisticated Christians with an outreach.

From the beginning of her employment (1944) her interest has been primarily with the youth of the congregation. Often a conference leader in the Synod and the Assembly, she has guided the young people of the church from the "Kingdom Highways" program into the "Commission" plan. This program established in the mid-forties aims at enlisting the work-talent of as many youth as possible by breaking the total program into commissions of Outreach, Spiritual Life, Fellowship, Community Service, and the like.

Myers Park has had such an abundance of capable youth

that it has been essential to have programs that ask much of and give much to privileged teenagers. It would be easy to do it all for them, but Miss Belk recognized that this would defeat the purpose of the Youth Program. Enlisting the aid of several young married couples in the church, each commission had adult advisors as well as a staff of youth officers. In this set-up, a maximum number of young people were put to work.

The young people were never inactive during the forties. Even as the war clouds were gathering, more than two dozen boys and girls were attending Synod's and Presbytery's conferences in the Summer. They were making their own pledges to their own budget. In 1940, they gave \$442.52 to all of their causes, which was more than two and a half times what had been given in previous years when no pledging and budgeting had been attempted.

The Summer of 1940 found the young people conducting a Daily Vacation Bible School at State Street Mission for about seventy-five children. This project so excited some of the girls of the group that they continued to serve as Sunday School teachers at the Mission during the winter.

During the summer before Pearl Harbor, as many as sixty-five young people from the church worked with the State Street Mission, cleaning the pews, covering the walls, repairing the windows, and serving as teachers for the Daily Vacation Bible School.

Because their program was "others" directed, when the war struck, they seemed more concerned about the needs of the world at large than about their own plight. Besides having contributed the equivalent of \$300 toward the building of a church in Korea, they kept up their parties and programs for underprivileged groups in Charlotte and added to their services "hostessing" for soldier entertainment sponsored by the church. Their budget was up to \$485, (80 per cent of which went to benevolences.).

Thus we can see that Miss Belk found herself with a group highly motivated toward service. But, since the group was



constantly changing, and without steady leadership, the direction of the group could have changed radically too.

With Miss Belk, however, the pace quickened, if anything. Swimming parties, inspirational weeks, hayrides and Bible School projects, picnics and church dramas; there was something for everyone to involve himself in. The young people couldn't avoid feeling a part of a wider fellowship as they published a monthly paper for the College Students away from home.

Five years after she had arrived at Myers Park, Miss Belk found that her "charges" were growing up and her interest in them was following them to their colleges and in their work. While she was encouraging the teenagers in their interest in a settlement house in London and their preparation of CARE packages, she was writing and visiting the 224 students away at some sixty-three different schools and colleges. The Young People who had "grown up" and married wanted to preserve their group consciousness, and so a Young Married's Sunday School Class was formed in 1947. As the War Veterans returned home, a Young Adult's Group was organized, benefiting dozens of persons who found themselves back in a civilian world without the same securities and friends which had been theirs some years before. As can be seen, it was a joyous outgoing Christianity which was being advocated by the church. "If you want a party and fun, why not have it at the Church?"

This was something of a new notion for many of the members who had grown up in small churches where even square dancing was frowned upon. And so, it was perhaps with some trepidation that the young officers of the Youth Fellowship appeared before the session in 1949 to ask their permission to have supervised dancing in the recreation hall. After they had made known the reasons for their request, the Elders granted permission to them. This was the first delegation for the Young People to appear before the session since the church's founding twenty-three years before.

Actually, the session was always sympathetic toward the

aims and activities of the Young People. Only on the matter of hayrides were they most concerned that cautious restrictions be made. Otherwise, the recreational activities of the youth were wholeheartedly supported by the church. During the summers, full-time recreation leaders were employed to direct such a program. None of the participants will ever forget the friendly bear-hugs of Herb Meza, Bill Plonk calling square dances, the quick laugh of Gina Albertson, or the rich bass voice of Sandy McGeachy.

Dr. Jones recalls being awakened one night at midnight by a telephone call from a church member. "I'm worried about my child. She went to a church party and still hasn't come home. Where could she have gone from there?" Dr. Jones took a look out the window and then reported back that the party was still in full swing. The lady voiced surprise and apprehension that such an affair should be lasting so long at the church. "Wouldn't you rather they enjoy themselves in this place than some spot in town with a much less healthy environment?" The lady agreed.

But we were talking about Eleanor Belk. Since her life and work have been centered on the church and other people, however, it is only natural that the subject would stray to those interests of hers.

Some say that to detect the true interests of an individual, one needs only to look at the books on his shelf. Some of those in Miss Belk's office are: "So Youth May Know," "Mr. Popper's Penguins," "The Gospel in Art," "Heaven in My Hand," "The Art of Ministering to the Sick," "Young Leaders in Action," "Book of Church Order," "Ministerial Directory of Presbyterian Church in the U. S.,"<sup>26</sup> and catalogues from a dozen colleges and seminaries.

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26. One of her major contributions to the church has been her ability to persuade so many of her outstanding friends to conduct services and study courses in the church. It is not unusual to find theologians all over the world who know her as "Eleanor."

Mindful that the projects and retreats and programs might obscure the spiritual needs of the young people, Miss Belk has always stressed the role of worship in their lives. Fellowship with one another is truly meaningful only to those who have experienced fellowship with God. And to stress this aspect of their lives, a Youth Inspirational Week was held in the summer evenings of July. Prior to the sessions, the chapel was left open for individual prayer. Indeed, because of her oft-references to the spiritual life, it seemed natural that the John Calvin Class should dedicate the newly decorated Prayer Chapel to Eleanor Belk in 1959.

“Neither the beauty of the architecture nor the strength of its foundation can adequately express that which she symbolizes to us and our future of Christain Stewardship.”

## THE CHILDREN'S WORKERS

The youth of the church were so numerous that it was difficult, nay impossible, for one person to co-ordinate the activities and teaching program of all the young people from ages one to twenty-five. Even if the church membership were passive and somnolent, this would have been a group needing much direction. And the Myers Park folk have never been somnolent!

Mrs. A. J. McKelway, wife of a distinguished Navy chaplain, was living in Davidson with her family in the Spring of 1944. Knowledge of her creative abilities in Religious Education came to the session of Myers Park Presbyterian, and they invited her to join the church staff as Director of the Children's Division. With her acceptance began a stepped-up program in many areas of the church's work. The session authorized the purchase of a church car so that both Mrs. McKelway and Miss Belk could more easily make contact

with the many workers which they began to enlist in their multiple programs.

In one of her quarterly reports to the session, Mrs. McKelway advocated the establishment of a church weekday kindergarten. This was actually not a new idea by any means. As early as November of 1928 there had been a request made to the session to use the church facilities for such a school. The request was denied. In 1941 Dr. Jones asked the session to consider the establishment of a kindergarten in the new educational wing of the church. This was referred to a committee at a morning meeting of the session on the fateful December 7th. No report was ever recorded in the minutes.

So in 1944, with the prospect of "war babies" growing up among them, the time seemed right for the church to make this move. In fact, they were pioneering for what was later to be a popular program for churches in Charlotte.

Mrs. McKelway began supervising the plans for the kindergarten. It was tentatively proposed that the operation of the school would be under the combined church and Queens College supervision, as the institution hoped to cooperate in having some of its students helping and observing the operation of the program. The administration would be church controlled, supervised by a committee of fourteen persons appointed by the church. The actual staff needed for the proposed enrollment of forty children would be a director-teacher, another teacher, and two assistants. The admissions policy was to accept applications only from the Myers Park Presbyterian membership up until May 15th of the spring prior to the fall session. After that date children from any denomination would be enrolled as long as space was available. The tuition set was \$105 yearly for a child of the church, and \$137.50<sup>27</sup> for children of non-church members.

One of the first omens of success for the school was the

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27. Actual cost per pupil for the operation of the kindergarten in 1945.

selection of Miss Margaret Thomson as Director. In accepting the position offered her by the church, she wrote in a script reminiscent of the writing charts placed on blackboards:

" . . . the nature of a venture which embraces both the religious and secular education presents wide opportunities for stimulating growth."

When the first day of kindergarten began in the fall, Miss Thomson joyfully counted forty-five little students; twenty-eight were of Myers Park Presbyterian families and seventeen from denominations varying from Baptist to Jewish to Roman Catholic. The fall semester was so successful that by December the session readily passed Mr. Tom Glasgow's motion that a first grade be included in the school in 1946. When this was announced, registrations began coming in almost immediately. So that in September 1946 there were eighty children enrolled in the four year old class, the two classes for five year olds, and the first grade.

There is no sure way of determining the significance of the kindergarten on the lives of the children or on the total program of the church. However, with the able teaching provided the youngsters and the many visits which the workers made into the homes of the pupils, one cannot help but imagine that the influence of this work was great.

When Mrs. McKelway regretfully resigned her position in the Spring of 1946 she reflected that the value of the school was inestimable. Besides that, the Sunday School enrollment had grown considerably and was then being staffed by sixty-five teachers and helpers. The Primary Department had begun to extend its session to carry through the morning service, and a Junior Choir had been started.

The weekday school reached its peak enrollment of ninety in 1946 and earned a surplus for the first time. As similar programs sprang up in Charlotte, the children from other churches naturally began attending their own kindergarten



## THE CHURCH STAFF

and first grade. The Myers Park school, however, continued to set the pace for the city's kindergarten, being not only the first established but also the first to be approved by the State.

Miss Thomson, having done so much to direct and teach in the school, resigned in 1949 in order to teach in the public school system and maintain her qualification on the public school retirement plan. It was springtime and Dr. Jones recognized that it was imperative that an able replacement be found. After a quick flight to Memphis, he was able to report that a prospective teacher interviewed there was seriously considering accepting the position. She was Miss Adeline Hill.

"Adeline" was the new Director of the Weekday School that Fall of 1949 and immediately found her place in the work of the church and the hearts of the membership. Initiating a "Nursery at Home" program, young mothers welcomed her early house call and thanked her for the corsage sent them while in the hospital. She and her staff took church literature to those homes where the parents wished to establish a Christian family environment for their pre-church school child. This concern was the ground work for many a baptismal service and not a few adult memberships gained by the church.

With Miss Hill's leadership the school continued to grow in enrollment (hitting a peak of 180) and effectiveness. Among several other persons who contributed much to this part of the church program is one whose office will cause his name to come as a surprise to the reader: Mr. Charles B. Ross, the Church Treasurer.

"Mr. Charlie" shared his warm personality and love for children each day when he strolled the halls and peeped in to see how all was going. Likely, as not, Mrs. Kathleen Morris was gently guiding a child from Alexander Home along with the rest of the class in a learning game. Nothing pleased Mr. Ross more than seeing children there, those who might not have been able to attend had it not been for the unpublicized scholarship fund set up by the Elders and supported by the



surplus moneys of the Weekday School. They wanted every child in the congregation to be able to attend the school if their parents so desired. Mr. Ross was also largely responsible for the excellent equipment, of which the teachers were so proud. Indeed, they appreciated not only the superb physical plant but also the opportunities afforded them to attend workshops and kindergarten training sessions held at Montreat and elsewhere.

Less than a year after Miss Hill's arrival at Myers Park, Mrs. William M. Archer resigned as Director of Children's work at the church. She had served in that capacity from 1946 until 1950. Miss Hill was asked to assume this additional position temporarily. Though this was demanding on her time and strength, it was a most beneficial arrangement for the church. It meant that the two educational programs were fused and interlaced in a highly effective manner.

In Bill Wade Wood, the Committee on Education had a strong chairman who worked with Miss Hill and other members of the staff in getting a leadership training class started. Also, the superintendents of the Children's Division were instrumental in conveying to the congregation the need for yet another building for this work.

Concerned as she was about the Christian family, Miss Hill conceived of a plan to involve "couples" in the teaching of Sunday School classes for the children. The church has long been accustomed to the fine service of ladies for these classes, but the unwritten law was "For Women Only." The idea of a husband-wife team just had not been considered. Miss Hill presented the challenging plan to several couples, and true to the growing tradition of Myers Park Presbyterians, they were willing "to try anything once." The success of the venture was quickly evident by the increased effectiveness of the classes. Besides that, it was even fun for the teaching couples—and the bachelor, John Roddey!

Adeline Hill took a two month leave of absence in the

## THE CHURCH STAFF

Spring of 1957 to marry Professor Jay Ostwalt of Davidson, and later she resigned her position in 1960. The members of the church keep alive their fond memories of her and the calm, smooth efficiency that was her asset. In the words of Mr. Ross, who knew Myers Park currency best, she was "pure gold!"

It was the good fortune of the church to obtain Mrs. Paul H. Insch as Director of the Weekday School for the 1960-61 session. Well trained in Kindergarten work, she served as teacher in a five year group as well as Director. Succeeding her in 1961 was Mrs. Roy Ledford who, for the past half-dozen years has carried on the Day School with its increasingly high standards.

## CHAPTER XIV

### *The Outreach of the Church*

#### SELWYN AVENUE PRESBYTERIAN CHURCH

There was a rumor going around Charlotte in the late 1920's that the Myers Park Presbyterian Church was so exclusive they were going to limit their membership. Of course, it was pure fiction. Indeed, Dr. Gammon, an evangelist at heart, would have made the double front doors even larger if he thought that would encourage more people to come in. The source of the rumor, however, may have started from the minister himself when he told some friends that "a membership of five hundred was large enough for any church." After that, thought Dr. Gammon, the church should colonize.

This was also the feeling of Dr. Jones and his session which had contemplated such a venture as early as April of 1936. Five years later, the idea became a reality when the Selwyn Avenue Presbyterian Church was founded.

"In the Queens Chapel this morning a Commission of Mecklenburg Presbytery is meeting with a group of residents from the Selwyn Avenue Extension area of our community to proceed with the organization of the church. It is interesting to note that the organization is on approximately the same date and in the same chapel that our church was organized fifteen years ago. We would extend to them our congratulations and fraternal greetings and our earnest prayer that this good work will be a great success."

—Bulletin on November 9, 1941

## THE OUTREACH OF THE CHURCH

Beginning with a membership of forty-two (most of whom were drawn from the Myers Park congregation) the group was officially organized on January 11, 1942. The Myers Park Church continued to watch over them in the fashion of a "big brother," which was the term used by the Selwyn Avenue session in a letter thanking this church for a thousand dollar contribution to their work that first year. This gift, plus a set of communion trays, was the first of several made during the coming decade when the Selwyn Avenue Church was engaged in a building program. In 1950, the members of Myers Park Church endeavored to raise \$25,000 for the needs of this new church, secured guarantors for a Selwyn Avenue loan of \$64,000, and even included the work at Selwyn Avenue Church in their 25th Anniversary Building Campaign.

Such gifts proved to be an extremely good "investment," for the membership of Selwyn Avenue Church increased from 42 to 420 in one decade.

## TRINITY PRESBYTERIAN CHURCH

As Charlotte expanded in size, so did the Myers Park Church. Furthermore, the expanding boundaries of the city were searching out homes of many members of the church. Ironically enough, several members were having to drive as far to the Myers Park Church as the charter members had had to drive to their former congregations of First and Second Presbyterian Churches. This phenomenon was not going unnoticed by the session nor indeed by Mecklenburg Presbytery.

The Executive Committee of Home Missions of the Presbytery wrote a letter addressed to the Clerk of the Session, Mr. A. J. Beall, which he in turn communicated to the Elders. This letter from Dr. R. H. Stone and Mr. Rufus A. Grier read in part:

"We are persuaded that there should be another Presbyterian Church on Providence Road—perhaps near where

the Morrison Boulevard begins—to serve the area beyond Briar Creek. Our Committee respectfully asks that you take under advisement and consider beginning a work of which you and the Presbytery could look with exceeding joy and pride. If you will undertake this we will pledge our cooperation and promise to render whatever assistance our Committee may be called upon to do.”

The “pledge” was made in December of 1945, when the church was still paying for the construction of the Third Unit. By 1947, the Myers Park Church had liquidated its debt, and many members were hoping for a financial “intermission.” Dr. Jones, however, never allowed any such thinking. “Now that our church is in a strong position,” he said to them, “we should sow the seeds of expansion, not for ourselves but for others.”

He stated that his fondest hope was to see the Myers Park Presbyterians start a new church out on Providence Road, providing not only the finances but a nucleus of membership which should number at least between two and three hundred persons. The term “mission” should not be applied or even thought of in the minds of the congregation. That very word seemed to stigmatize a congregation with limited visions of its potential. This new church on the fringe of the city was to aim at membership of at least one thousand within ten short years, and certainly their plant facilities would need to be as large or larger than those of Myers Park. Since Charlotte’s expansion was moving in that south-easterly direction, Dr. Jones felt that the new church would eventually be larger than this, the parent congregation.

In June of 1949, Norman Pease reported that an investigation of the Smallwood Homes area had been made, but that in the minds of his special committee, the highest priority should be placed for the establishment of a church farther out on Providence Road.

Breaking away from the comfortable security of home or school is known to be unsettling at best. Breaking away from

one's church is no less a difficult action. Still, under the encouragement of Dr. Jones and the Presbytery, some 51 members of the Myers Park Presbyterian Church began to meet in the Queens College Chapel to be a part of the newly organizing church to be called Trinity Presbyterian.

Dr. H. V. Carson served as their supply pastor during the Winter of 1951. On occasion he exchanged pulpits with Dr. Jones, so that the Myers Park minister could reaffirm to the young group the abiding interest of the parent church in their growth. Such interest was expressed not in words alone; the Myers Park Presbyterians obligated themselves for a total of \$75,000 to be contributed to the Trinity Building Fund. It was their intention to have contributed \$100,000 to them within five years of their organization. Besides this benevolence, they pledged themselves<sup>28</sup> to contribute \$25,000 to the Selwyn Avenue Church and another \$25,000 to the total program of Church Extension in the Presbytery.

Dr. Jones knew that it wasn't enough to support these new churches with money. They needed leadership too. As he spoke of this to the officers, many of them who lived near the new church felt obligated to change their membership. It was not without deep emotion that some, like Dr. Hamilton McKay and Mr. H. H. Everett, left the church which they had served and in turn been served by for so many years.\* Elder Cecil W. Gilchrist phrased his resignation in this fashion:

“ . . . My only reason for leaving this bench is that I feel it my duty to help in the formation and building of Trinity Church and to work towards the carrying out of your (the Session's) wishes in this connection. It presents a real opportunity for the extension of Christ's Kingdom here on earth.”

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28. Officers' Joint Meeting, May 13, 1951.

\* It was also a difficult decision for the three deacons: Elliott J. Neal, J. Herman Saxon, and Claude A. Wells.





THE FIRST WEEKDAY SCHOOL



THE WEEKDAY SCHOOL 1945-1946



THE STORY HOUR



THE CHILDREN'S CHOIR



CHILDREN'S ACTIVITIES

## THE OAKLAWN COMMUNITY CENTER

As the City of Charlotte expanded during and after the war, several new housing developments grew up without there being any provision for the spiritual and cultural needs of the people within their bounds. Mindful of this reality and this continuing possibility as the city continued to grow, the Presbytery set about to fulfill these needs as they were shown to them.

The first step was to determine where the city was going. North, South, East or West? Having interviewed the telephone company and such expansion-conscious stores as Sears & Roebuck, the Presbytery soon discovered the city was indeed growing in *all* directions. However, the area most deprived of church influence was the Oaklawn Community. Burgeoning in the direction of Greenville, this section embraced approximately one-fifth of Charlotte's Negro population.

When Mecklenburg Presbytery drew attention to Oaklawn, the Men's Club in Myers Park Church became concerned and promptly took steps to establish some sort of community center for that area. This was in the Spring of 1946.

Should they build a church? Surely this was their need. But a church building is so often identified *only* with worship services. The needs of these people far exceeded that of such a single-purpose Sanctuary. Jesus spoke of people being hungry, thirsty, and in need of visiting; these needs were in addition to those of "worshipping in spirit and in truth." Consequently, the Men's Club conceived of a semi-mission outpost to be of service to "the whole man" who had economic and educational needs as well as spiritual.

This concept was not understood by all the church when the Community Center was first being considered. A mission outpost meant a church! The church was not in the social service



or welfare business. Its business was to bring people to Christ, and this was to be done as it had always been done: through preaching the Word. Dr. Jones and many of the officers felt differently about the means toward this agreed end. "You don't have to create a steeple to have a building serving the Kingdom," they said.

This being the prevailing opinion in 1946, the work on a community center was begun. It was first anticipated that the project would need approximately \$5,000 a year for operating expenses. The first step was to obtain the services of Mr. Coleman D. Rippy, a Negro gentleman of exceptional talents. Under his leadership, the Center began to develop a program of recreation, vocational training, community activity, and religious growth.

It was soon clear that this project was too ambitious to be strictly the "child" of one group within the church. Thus, in the summer of that year, the Oaklawn Community Center was incorporated under the auspices of the entire church. The members of the corporation were the officers of Myers Park Presbyterian Church, and the incorporators were three Elders so chosen: Everett C. Bierman, Charles M. Hassell, and John S. Cansler. Realizing that this work would need constant supervision, twelve directors were elected for three year terms.

Within two years, the Center was employing a staff of four full-time and two part-time workers. Seventeen volunteers were aiding in the multi-fold work of outdoor and indoor recreation as well as the educational program.

Shuffleboard, boxing, folk dancing, crafts, football, softball, ping pong, nature study . . . the list of activities was almost endless. The aim was not to fill blank hours for the people but rather to teach good sportsmanship and good conduct while playing. The children were learning pre-school skills in the kindergarten of some one hundred boys and girls. The women and teen-age girls were enrolling in classes that taught cooking, sewing, budgeting, food-buying, canning, dress-making,

etc. There were Scout units for the boys and for the girls. And though there was no church service, a Sunday School attracted well over one hundred persons each Sunday afternoon.

Less than two years after its establishment, the CHARLOTTE NEWS said this about the work at Oaklawn:

“ . . . the Center has developed into one of the area's best forces for restraint and character building. Juvenile Court records attest to a marked drop in cases from this Greenville-Biddleville-Fairview Homes Section since its inception. Teachers in the nearby schools have learned quickly to discern the child who comes to them after training at the Center.”

In his report to the Session in 1947, Charles Hassell indicated that the Oaklawn Center was being used by an average of five hundred persons per day. The program was expanded to include training in various skills that would improve the economic lot of those learning them. By October of 1948, Mr. Rippey reported to the officers of Myers Park that the Center was so crowded that people were pressing against the walls! They were establishing each year a new record in North Carolina for attendance at Daily Vacation Bible School. Fourteen community clubs had been organized in the Center, and there simply were not enough staff members to lead effectively these groups. What was to be done?

It was beginning to look as though the Myers Park Church had created the positive counterpart of Frankenstein's monster. At least, the problems were the same: how to support, provide for, and aptly supervise a program that was growing at such a remarkable rate. There was no doubt that the Center was one of the most effective projects ever sponsored by the church, but always in the shadows was the lurking danger of egotistical paternalism. Besides this, there remained the position of many church members that there should be a church at Oaklawn, either in addition to or rather than a Community Center.

The Presbytery was requested to establish a church there in the early 1950's. By 1956, ten years after the start of the Center, full services were being held at the Center, though no separate church building was constructed. With the addition of an ordained minister-helper from Johnson C. Smith University, a Christian Education program became more influential on the total work of the Center.

With the increased demands and needs of the Oaklawn Community Center, the church realized that the center needed more funds and supervision than they were able to give it. Thus, in 1961, the members of the Center and joint officers of the Myers Park Church made an overture to the Mecklenburg Presbytery to take over the property of the Center as of June 1, 1962. The Presbytery declined to accept it. This must have come as a surprise to the church; but surprise or no surprise, something had to be done. Would the Charlotte YMCA accept the Center? They deliberated on the offer for three months, then concluded "No." Finally, the United Presbyterian Church was asked, and after an exhaustive study, they wrote to the Myers Park Church that they had not been successful in raising funds of a sufficient amount to operate the Center. This indeed was the very problem which faced the Myers Park Church. The budget needs of the church for 1962 were not being met by some forty thousand dollars. The Oaklawn work itself required twenty thousand dollars a year by this time.

Having reported that they had found no agency qualified and willing to assume the responsibility of conducting and supporting a continued community service program at Oaklawn, the full program had to be discontinued as of May 31, 1962. Mr. Rippey stayed on with a limited program and a small volunteer staff, but he, too, had to give up supervision of the work when he became associated with Johnson C. Smith University in the fall of that year.



## CHAPTER XV

### *The Rotary System for Officers*

One very active young couple in the church reflected on their first years as members of the church after transferring their membership from a Northern city. "The program was full enough," they said. "But there didn't really seem to be any need for us in the church. The leadership was so set and established that it rather appeared that we would never have a chance to contribute."

If the officers had heard this comment in the thirties, they would have been shocked and chagrined. They might have protested that it was not true, and they would have been partly right. There were many opportunities for leadership at that time. However, it was also true that the young officers elected when the church was first organized were now, seasoned officers with very little change in their ranks.

This "unchanging" situation on the governing boards was a strength for the church in its early years. Yet, even as early as the Fall of 1929 there was serious discussion within their bodies as to whether or not the "Rotary System" should be installed.

The Book of Church Order makes it quite clear that the Presbyterian method of officer selection shall be by vote of the congregation; that the Deacons are to be elected for an indefinite period and that the Elders, once ordained, are Elders for life! However, if a said congregation should choose to rotate

## THE ROTARY SYSTEM FOR OFFICERS

these men out of office, such a plan is permissible, if decided by vote of the congregation.

Obtaining such a vote in the Myers Park Presbyterian congregation took more than ten years of discussion, opinion seeking, straw votes, and defeats. Briefly, the history of their deliberations was as follows:

- 1929—Two-thirds of the Session voted against the system.
- 1933—Discussion ensued in the Session, but tabled.
- 1934—A straw vote in the Session revealed that a bare majority of the Elders favored the rotary system for the Diaconate.
- 1935—At the insistence of the Deacons, the Session called for a meeting of the congregation to vote on the matter installing the Rotary System for the Diaconate. Thus, on the Sunday before Thanksgiving the vote was taken:
  - Rotation of Elders:
    - For—36 / Against—112
  - Rotation of Deacons:
    - For—158 / Against—16
- 1936—The Session prepared an overture to the General Assembly requesting that body to instigate a single board of officers in each church at the option of the church. This unique proposal, which originated with Dr. Gammon, did not pass.
- 1938—A motion to install the Rotary System for Elders was brought up three times that year in the Session. In each incidence it was tabled. A recommendation that the church have one elder for each fifty active members of the church was adopted.
- 1938—The plan was discussed again. Tabled.
- 1942—Dr. Jones proposed that a Rotary System for Elders be considered wherein elections would be held only every other year. It was also thought advisable that only three Elders, rather than five, be rotated at a time. The Elders unanimously presented this plan to the congregation on January 25th and it was passed by that body.

This compromise was a wise conclusion to the struggle begun more than a decade previously. However, the church

found itself living as "outlaws" in regard to holding elections on alternate years. Paragraph 156 of the Book of Church Order required that elections be held each year. Consequently, the Myers Park Church requested Mecklenburg Presbytery to overture the 87th General Assembly of the Presbyterian Church in the United States to amend this ruling. Instead of "each year," let it read that elections will be held at "regular intervals stipulated by the congregation." "Amen" (so be it), said the delegates meeting at Montreat in May of 1947.



## CHAPTER XVI

### *The Church Divided into Zones*

It was perhaps due to poor attendance at Wednesday night prayer meetings that the zoning system developed. This plan, which led to effective visitation of member upon member, was designed to break up the congregation into small units. If people will not come to prayer meeting, so the reasoning began, we will have to try Cottage Prayer Meetings in individual neighborhoods. This plan was instituted in preparation for the Blanton Belk special services and found to be inspiring and enjoyable. A much larger group responded to such home meetings than would have to the usual Wednesday night gathering in the church.

After that series of services, it was decided to keep the zone system and utilize it for other such meetings. In June of 1945, the congregation was divided into twelve zones and to each was assigned at least one Elder and one Deacon. It was their responsibility to visit the homes of the members in their district and to serve as "information" men both in imparting church news to the members, and sickness, etc. to the church staff.

The districts had periodic dinners at the church. Thus, it is seen that they were designed to be something of a small church within a church. The personal touch was a strong feature of this plan. It was a good plan when conceived. Whether or not it has proven to be meaningful during the past twenty years is

entirely dependent upon the interest of the officers in carrying out their responsibilities.

The officers' retreat was instituted during Dr. Jones' ministry and has been perpetuated as a pleasant and worthwhile experience. The amazing part of these two or three day gatherings was not the fact that they were enjoyed despite the seriousness of the program, but rather that so many extremely busy men could take the time for this retreat!

At first they were held at Wrightsville Beach where the men stayed at the Jones' cottage, sometimes overflowing into the Esley Anderson cottage. Then came "Hazel," in 1954, the famous hurricane that treated the resort homes with the same devastating effect that wind and rain do to a lady's hair-do. Future gatherings were held in May or September, either at Dr. James M. Alexander's river home, or some location in the mountains.

The opportunity for fellowship, which was too briefly available in short session meetings during the year, was the most invaluable aspect of the weekends. There were always worship services, Bible studies, discussions about the aims and needs of the church. Those who couldn't attend were fully conscious of missing a great deal, especially when sent a "collect" telegram saying in effect "wish you were here."

A session that not only enjoyed one another's fellowship but also was well informed about the church was Dr. Jones' aim. Never one to miss an opportunity to achieve these aims, Dr. Jones kept the fellowship "warm" with these retreats, his frequent lunching with many of the men at Ivey's "Round Table," and his uncanny ability to remember families in detail. As for keeping the officers informed, among other ways, he customarily took ten minutes of the session meeting to "review" Presbyterian doctrine and government.



## CHAPTER XVII

### *Women's Work*

In recounting the early history of the Myers Park congregation, it is easy to give the impression that this was a "Man's Church," since so many of the decisions were made in conference rooms, at businessmen's luncheons and on "bachelor" retreats. Indeed, even the Women's work was begun by a gentleman appointed by Session, Mr. Norman Pease. On that first Sunday of November 6, 1926, he called a meeting of the ladies following the morning service, and first steps were taken to organize the Women of the Church.

Scarcely four months had gone by before the ladies took steps to correct this solely "masculine" impression of Myers Park Church. Having made complaints to the men for not being consulted or considered in various matters of the church, the session officially adopted a resolution apologizing, in effect, for their sins of omission.

" . . . BE IT RESOLVED: That it is the earnest desire and intention of the session to work with the women of the church in every way possible to the good of the church and congregation, and that any action which might appear to the contrary was certainly not so intended or meant. . . ."

Protesting their limited experience in the face of problems "that would test a more seasoned and experienced congrega-

tion," the session begged of the ladies "their patience, consideration and cooperation in every possible way."

The apology was accepted, and the work of the church has truly been a "Mr. and Mrs." partnership ever since. In more than one major venture, it has been "Mrs. and Mr."

At the first organizational meeting, Mr. Pease turned to one of the charter members, Mrs. A. A. Walker, and asked her to explain something of the work and format of the Women's Auxiliary. Mrs. Walker, being the wife of the Church Extension Secretary of the Presbytery and herself the current President of Mecklenburg Presbyterial, was well qualified to instruct the group.<sup>29</sup> Describing this meeting, a future President of the Women's Auxiliary, Mrs. A. A. Barron, wrote:

"We all agreed, under the gentle persuasion of Mrs. Moody, who was almost the only experienced Auxiliary worker present, that we would do anything we were asked to do. As a result, when the Nominating Committee mailed to the women their official designation on the new Board, I'm sure many of us wondered as to the probable duties of these offices we were assuming in hope and faith—many had never heard of them."

Mrs. Charles P. Moody was elected as their President, and plans immediately got under way in preparation for the formation of their Executive Board.<sup>30</sup> One hundred and twenty-

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29. Mrs. Walker's daughter, Noel, was the first person given a scholarship by the church in preparation for her anticipated work as a Foreign Missionary.

30. President—Mrs. Charles P. Moody; Vice-President—Mrs. Alonzo Myers; Secretary—Mrs. A. F. Henderson; Treasurer—Mrs. Herbert McDonald; Secretary of Spiritual Life—Mrs. Thomas Glasgow; Secretary of Foreign Missions—Mrs. J. T. Wardlaw; Secretary of Home Missions—Mrs. J. E. Reilley; Secretary of Synod and Presbytery Missions—Mrs. A. A. Barron; Secretary of Christian Education and Ministerial Relief—Mrs. W. C. Rankin; Secretary of Sunday School and Youth Work—Mrs. A. A. Walker; Secretary of Literature—Mrs. Harvey Hill; Secretary of Social Activities—Mrs. Word Wood; Secretary of Social Service—Mrs. W. B. Klugh; Pastor's Aid—Mrs. John Bass Brown, Sr.; Circle Chairmen: Miss Alice Hardie, Mrs. Guy Burns, Mrs. Joe Choate, Mrs. W. A. Matheson, Mrs. T. E. Hemby, Mrs. Hamilton McKay, Mrs. W. A. Graham and Mrs. L. B. Vreeland.

five ladies soon signed the charter membership book after their first meeting one month later in the Queens College YWCA Hut. They were justly proud of their number and of their pledged budget of \$2,500 that first year. Their pride would have increased many fold had they been able to foretell that forty years later the group would number over one thousand and their budget would be \$12,200, not including their special offerings amounting to \$9,691.15!

Known as the "Auxiliary," the women's organization has always sought to be a helping arm of the church, not a group operating in exclusion of the total church program. The minister has always been their first advisor, and not infrequently has he guided them in the selection of their Board members. The session, as the governing body of the congregation, is informed of the program and plans of the women. The President of the Auxiliary has on occasion reported directly to the Elders; and since the ministry of Dr. Jones, she has always been invited to attend the Sunday morning session meetings when new members are received and greeted.

As a "helping arm" the women's work has evolved around spiritual growth for themselves and Christian outreach for others. Like the two friends of Jesus, they have patterned themselves after Mary and Martha. It was Mary who sought to learn from the teachings of her Master while Martha was in the kitchen!

Learning and growing spiritually has always been a major emphasis of the Myers Park women. They have always been blessed with excellent Bible studies. Beginning with Mrs. Henry E. Gurney, the saintly mother of Mrs. Alonzo Myers, the names of their distinguished Bible scholars flow from the memories of those fortunate enough to have heard Miss Lucy Steele, Mrs. J. W. McQueen, Dr. Wade H. Boggs, Jr., Dr. Kenneth Foreman, Mrs. S. H. Askew, Dr. James Appleby, Dr. E. Lee Stoffel, Dr. James Sprunt, Dr. Donald Miller, Dr. Bernard Boyd and his brother Dr. Robert Boyd, Dr. Marga-

ret Applegarth, Dr. Balmer Kelly, Dr. Felix B. Gear, Dr. James I. McCord, Dr. David L. Stitt, Dr. Wallace Alston, Dr. B. Frank Hall and Dr. Charles E. S. Kraemer.

The circles, which have grown from eight to twenty-eight in the church's life span, have always been hand-picked for purposes of good balance. This arduous task was also the means of much good companionship as the committee tussled with the questions, "Now where does this person live? Who wants to be in the Business Circle? Who cannot meet at 3:30 on Monday afternoons? Who are the Bible teachers for next year? How can we distribute the membership to allow for even greater circles of fellowship?"

Despite their demanding assignments, no one wanted to miss those stimulating Board meetings when so much working—and praying—was needed prior to the re-organization of the Assembly's Women's work in 1964. At their monthly General Meetings, it was not unusual to find that the speaker was the Moderator of the General Assembly, or some other luminary. Indeed *all* of the church's Executive Secretaries of Home and Foreign Missions have spoken with some frequency to the Women since the founding of the Myers Park Church. None of these exceptional men attracted more interest and appreciation than did many outstanding ladies of the Assembly such as Dr. Janie W. McGaughey, Mrs. H. Kerr Taylor, Mrs. R. Murray Pegram, Mrs. Patsy Turner, Mrs. Leighton McCutchen and Dr. Nettie Grier.

Those with the inquisitive interest of "Mary of Bethany" have found ample opportunity to learn through the wide study courses offered in the circles. Not content to restrict themselves to the catalogue of courses sent them from the Atlanta headquarters, the Myers Park women in 1948 began a procedure—unique in the General Assembly—of listing additional subjects of study and allowing the ladies to choose the course of their choice. It may have been unorthodox (as some

ladies at the Montreat conferences never fail to note about the Myers Park Church!), but it was most effective.

Through the subsequent years, one circle would be found studying the Gospel of Luke while another was studying a book by C. S. Lewis. Yet another group would be analyzing the Mission Program in Brazil while a fourth circle concerned itself with a study on racial tensions and problems confronting Christians. Always there have been strictly Biblical courses offered, but increasingly through the years there have been more studies on "Beliefs" and Social concerns, particularly as they apply to the Charlotte Community.

What of "Martha of Bethany" in the Myers Park Church? She is still in the kitchen, albeit the location of the stove and sink have moved several times during these forty years!

In the early years, the kitchen was located in the hut and was outfitted in part with a kitchen shower given by the members of the Auxiliary. The other part was supplied by individual members who did some of the cooking at home and brought the food to the church for whatever dinner was being given. It was never unusual to see Mrs. Charles Ross coming with groceries she was providing herself, or Mrs. Tom Glasgow with a special dish or tablecloth that was needed. And, as many have said, "There has been no one who could work in the heat of the day like Adelaide (Mrs. Hunter) Marshall!"

The long-time employee of the church, Mrs. Suzanne McCain, has gone far beyond the "mile" required in her job as cook. Never bogged down by the literally hundreds of meals scheduled a year, she even brings flowers from her yard to be placed on the tables for the Business Women's evening dinner meeting.

And while citing those who often labor unseen, there has been no more faithful "doorkeeper in the house of the Lord" than Willie Perry, now honorably retired from his duties as janitor.



## WOMEN'S WORK

As the church grew, a hostess was needed to care for the heavy demands being placed on the kitchen by the frequently eating Myers Park Presbyterians. Mrs. Pauline Allen was the first lady chosen for this job in June of 1946. Her association with the church stretched back to the mid-thirties when she was the initial teacher of the "young Matrons' Class." Succeeding her in later years as Church Housekeeper were Mrs. Charles Brockman, Mrs. L. J. Howard, and currently Mrs. Eleanor Neely.

The setting of the tables and serving of the meals has been assigned to individual circles as their responsibility for a period of time. Mrs. Frank Harkey, Mrs. Charles Whisnant, Mrs. Floyd Harper and Mrs. Frank Barr have directed this work.

One of the quietest yet most appreciated services rendered by a lady of the church has been the arranging of the flowers for the Sanctuary. Since the 1930's, Mrs. Frank Moser arrived early Sunday morning at the church to arrange the flowers "fresh" for the day. A frequent visitor to the loveliest gardens of the congregation, she encouraged their liberal owners to share cuttings of greenery or buds. And indeed, the Honorary Life Membership given her in 1955 was a token of the appreciation that all the church had for her floral "prelude" to each morning service.

Honorary Life Memberships have been presented each year since 1944 to ladies who have rendered distinguished service to the church in general and to the Women of the Church in particular. Thirty-eight members have been so honored, and a sketch of their life and work has been placed in the Myers Park Library and at the Historical Foundation in Montreat.<sup>31</sup>

Another "Martha-type" service rendered by several ladies has been that of Pastor's Aid. Each one who accepted this responsibility has a chorus of grateful persons who remember

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31. See Appendix for this list.



their visits and calls. None who received one can ever forget the notes which Ethel Albright wrote to so many . . . no shut-in can forget the welcome footsteps of Florence Daniels and Louise Gibson . . . no new member can fail to thank Eloise Rankin, Louise Hill and Beth Cobb for their calls which changed a strange new city into a warm community for them.

*Agape*, self-giving love, has been truly evident in the Women's work and association with one another, but it has not confined its sphere to the membership of the Myers Park Church.

The Women of the Church have been particularly interested in the work and needs of the missionaries. As early as 1929 the women assumed partial support of a missionary . . . Miss Lois Young serving in Suchowfu, China. She, and others later supported, have been frequent guests of the church while on their furloughs. There was always a mission study book circulated through the circles during the Foreign Mission Season (usually February). In the late 1930's, Mrs. A. A. Barron and Mrs. Alonzo Myers organized a special Foreign Mission Emphasis Week, which focused on a different mission field each evening. Exhibits, a reception, and special speakers were a part of this program.

When Dr. Jones expanded the Foreign Mission season over several weeks, the women were primed for such a program. Homes, which had often entertained missionaries, now also opened for receptions in honor of several visiting ministers and their wives from the foreign fields.

The ladies' interest in helping this outreach phase of the church's work has been sparked by the vivid memories of Mrs. John Tate, Sr. who visited most of the countries where the Presbyterian Church, U. S. has mission work. This lady has been generous in helping the mission work through sharing much more than her memories.

When Mrs. James Bear opened "Missionary Clothes Closet"

in Richmond for the benefit of persons on furlough from the foreign field, the Myers Park women responded most liberally in donating clothing. Mrs. W. J. L. McNeary and a faithful core of workers also have spent many hours rolling bandages, making clothes for Barium Springs children, and other projects sponsored by the Service and Fellowship Group of the women of the church. Contributing to the care of children at Barium Home for Children and Alexander Children's Center has been a special love of the women.

Few communications have given as much delight to the circle members as the "thank you" note they received from the child at Barium Springs who has been the recipient of their Christmas gifts. The gifts include not only needed clothing, but also the special requests which the child had made beforehand.

That the appeal of World Missions has always been a strong one at Myers Park is again evident in their response to the Birthday Gift which has been a traditional feature of the program of women's work in the Assembly since 1922. The gift goes to some mission project every year, and on those years when a foreign country is the recipient, the contributions have been bountiful. Dr. C. Darby Fulton, Dr. Hunter Blakely, Dr. Ben Lacy Rose, and many of our missionaries have come to present the objective of the year. It is always a festive occasion for the ladies, as they have receptions in some of the gracious homes of the congregation. Mrs. Horace Johnston, Mrs. George Ivey, Mrs. James M. Alexander, and Mrs. Monroe Gilmour have all been hostesses more than once. In 1965, when Dr. Paul Crane spoke on a cold Saturday night to the Women of the church, his appeal for the work in Korea was so effective that the ladies gave more to the birthday objective than any other church in the General Assembly!

This is the interesting comparison of the gifts as they have spanned ten year periods:

1944—\$ 299.11

1955— 1,368.06

1965— 2,227.90

“Giving” seems to be second-nature for these ladies whose first gift to the church when it was completed in 1929 was the bell for the church tower. The ringing of it has grown easier through much use, just as the giving of the women seems to be ever more spontaneous each year. The pattern was well established in the early years. The story is told of one elderly charter member excusing herself from a circle meeting that she might discreetly step behind a screen and delve into the folds of her petticoat for the pocketbook in which she kept reserve funds. She had found herself without the amount of money in her handbag which she considered necessary to answer the particular call that had been presented.

The work of Home Missions has not gone unnoticed by the ladies, despite their obvious interest in World Missions. Study books, speakers, and special offerings have gone to Guerrant Presbytery in Kentucky, Ybor City in Florida, the Italian Mission in Kansas City, and the Indian work in Oklahoma. Dr. Lawrence Bottoms of Atlanta has been a most welcomed guest of the church when he came to speak on Negro Work in the Assembly. Rev. Moses James, a graduate of Johnson C. Smith University, has also presented the needs of the Negro Presbyterian Churches in Mecklenburg Presbytery.

The Double Oaks Nursery grew out of a meeting of the Church Extension Committee of the Women of the Church during a meeting in the home of Mrs. W. E. Meares in August of 1950. Several of the ladies, like the President, Mrs. Beaumert Whitton, had served on the Board of the Oaklawn Community Center. Thus, they were especially interested in the study book for that meeting, *The Changing South and the Presbyterian Church in the U. S.* In response to some of the

challenges of the book, it was decided that Mrs. C. W. Tillett and Mrs. Meares should investigate the possibility of establishing a Presbyterian Church in the new Negro development of Double Oaks where there was no church of any denomination at that time.

A chance airport encounter with the President of Spangler Construction Company gave Mrs. Tillett the opportunity to speak for a lot in Double Oaks which could be used for such a church project. The result of this brief meeting (and many longer ones of planning, prayer and labor) was a residence for a ministerial student from Johnson C. Smith University and a nursery. The United Presbyterian Church built a Sanctuary just across the highway from this property, so the Myers Park Women continued to help support the nursery in this building, which has cared for literally hundreds of children, two through five years of age, while their mothers are at work. A similar service was later begun at the South Tryon Nursery, to which the women have contributed both time and money. Mrs. Meares has served tirelessly as supervisor of both nurseries and Mrs. John Roddey, Jr. has directed a much enjoyed monthly program for the children who attend Double Oaks Nursery.

In a church peppered with so much talent and leadership, it appears odd to the outsider that so few women of the Myers Park Church have held offices on the Presbyterial, Synodical and Assembly levels. The observer is inclined to conclude that this church is a "maverick," seeking its own projects, initiating its own programs. There is much truth in this, witness the course studies chosen by the circles! However, the church has always sent representatives to the Montreat Women's Conferences and other leadership meetings held during the year. And when the Atlanta office directed a re-organization of all local women's groups in 1953, 1960, and more especially 1964, the Myers Park women complied in every detail. The difference in this congregation, though, is the attitude reflected in the

remarks of a lady who was regretting the loss of some worthwhile features of the previous organization: "Well, one thing about the Myers Park women's work; if this doesn't work out, be assured that we will devise something that will!"

One of the major projects of the Women of the Church has been establishing a Church Library. The idea of such a facility has brushed the minds of the church leaders since the early thirties, but little was ever done about it. Once, Miss Turlington collected a few books of help for Sunday School teachers and designated them the "Library," but apparently the books as well as the memory of such a collection vanished rather soon. In 1940, Elders Thomas Glasgow and Harvey Moore stirred the session into considering the possibility of a library, but again the project failed to get enough sparks to start a fire.

It remained for the ladies to do something about it! Their interest in a Library began in 1952 when they decided at the April 28th meeting of the Executive Board that "The Women of the Church hope to start a library in the church." Prompted at first by their need for printed aids in the circle studies, they envisioned shelves amply filled with Sunday School resource material as well.

The President, Mrs. Meares, appointed a committee of three ladies whom she recognized had worked closely enough with the church in the past to be knowledgeable of their bibliographical needs. Mrs. Beaumert Whitton (as chairman), Mrs. Kenneth Bridges and Mrs. George E. Wilson, Jr. visited and investigated libraries from local churches and from Seminaries. Publishing Houses were consulted, and finally Miss B. Lewis of the Presbyterian Board of Education in Richmond visited the church to advise on the project and to speak on books and good reading in general.

After a year of such dedicated research, and armed with \$500 allocated from the women of the church, the committee began their purchases. The session became interested in the project and appointed Mr. Charles Ross and Mr. Louis Rose



to help them in its plans to renovate a room on the first floor of the Educational Building. A further indication of their support was the appropriated sum of \$1,500 which would help purchase equipment as well as books.

When the Library formally opened on December 14, 1953, the ladies stepped into the spacious room and proudly perused the shelves with its samplings of reference volumes, archaeology, church history, sermons, religious biographies, fiction, children's books and books on personal religion. Three hundred volumes in all.

Was this to be like a Christmas creche, to be looked at with pleasure once a year, then put away in safekeeping from all but authorized hands? Not if the women of the church had anything to do with it!

Establishing "library hours", the staff of volunteer workers found the books began to be used with a frequency much above the average of church libraries in the General Assembly. By promoting three or four programs each year evolving around theology and current religious thought, the Library Committee has stimulated the reading of the church membership. After each program, the circulation of the books takes a noticeable increase.

The session, as well as the women of the church, has continued to provide an annual grant for the Library. These grants, together with memorial gifts and personal contributions have financed the spending of \$10,000 for more than 2,000 books in the past twelve years.



## CHAPTER XVIII

### *Reappraisal After Twenty Years*

When the church had completed its twentieth year and Dr. Jones' seventh,<sup>32</sup> it had a membership of 1,477 and the total contributions for 1946 amounted to \$75,000. The benevolent gifts were exceeding \$45,000 a year. The statistics implied that the church was strong, but these figures, like a man's skin, can only reflect so much of the total health of the body.

At the January joint meeting of the officers in 1947, Dr. Jones spoke in very candid terms of his concern for the church. It surely came as no surprise to these men when their minister spoke of having recently agonized over a number of calls to other churches. They knew well that a man of his caliber was bound to be the recipient of many calls to serve in places of even more responsibility and challenge than that of the Myers Park Church. They also knew that it was not fair to him for them to pressure him into staying with them for as long as possible. It must always be his own prayerful decision. And it was.

As the officers listened to their pastor with anxious hearts on that Monday night, there must have been an audible quick sigh when he announced that he had decided to remain at the church indefinitely. His work was not yet completed, he told

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32. The average length of a ministry in one church is five years for the Presbyterian Church, U. S.

them. Goals which were short term and long term were not yet achieved, indeed many not yet visualized.

With rapt attention they heard him say, "It is now time to consider what is the purpose of our church!" Of first importance was their spiritual growth. The church itself must be the axis of the daily lives of the members. Secondly, there should be more latent leadership developed in every branch of the church's activities. And certainly it was evident in light of the increased membership that an enlargement of the facilities of the church school was needful.<sup>33</sup>

Dr. Jones went on to stress that the benevolences of the church should be increased now that the church debt had been liquidated. A man of independent means himself, he was ever most forceful in asking of the congregation that they be generous stewards of their money as well as of their time and talents. As one member stated it, "Even when his sermon was on a topic as specific as Foreign Missions, you hardly knew it was Missions that he was talking about. You were impressed rather that he wanted each of us to be committed, completely involved in the work of the Lord."

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33. It was the opinion of many that the auditorium should be enlarged to accommodate the overflow congregations. Dr. Jones never encouraged this view. He felt there were other more urgent projects needing their attention.

## CHAPTER XIX

### *World Missions Supported*

The Myers Park Presbyterian Church has been shown thus far as a congregation unafraid to expand. But lest it appear that the emphasis was placed solely on *their* building program and *their* children's work and the establishment of *their* neighbor churches, the picture must be balanced with a citing of yet one more area of major interest to these people—missions!

Despite the fact that the church had not yet built its own Sanctuary in the early months of 1928, the session requested Dr. Gammon to investigate the matter of securing Foreign Missionaries and Home Missionaries to be sent out by their church. Two of the most enthusiastic advocates for this outreach aspect of the church were Mr. and Mrs. John Tate, Sr. They both prompted the Session toward the support of a missionary, and they were among the first members to attend a Congress of Missions as representatives of this church.

The first missionaries to be partially supported by the congregation were Miss Lois Young in Suchowfu, China, and Dr. George R. Cousar in Lubondai, Africa. This support was assumed in 1931 and continued for several years. Dr. Cousar returned to the United States in 1938, at which time the church was no longer asked to assume part of his support. Subsequently, Miss Young's support was entirely assumed by the women of the Myers Park Church. When the China Mis-

sion closed during their war, the church assumed partial support of Rev. and Mrs. L. A. McMurray of Mutoto in the Belgian Congo<sup>34</sup> and of the Milton Daugherty family in Brazil. On describing these persons to the congregation, the bulletin added :

“Although they are far away from us most of the time, we are closely connected with them in the service of the Master. In our relationship together, let us think of them as our representatives in a distant section of God’s vineyard. They are fulfilling their part of the task in the foreign field in an excellent way. It is left for us to measure up to our part of the responsibility in giving them our wholehearted support.”

Whenever these persons were home on furlough, they visited the Myers Park congregation and inspired the members with accounts of their work. Nor was the experience one-sided; Mrs. James M. Alexander took one lady missionary into a local shop and saw to her being outfitted in her first “new” clothing in several years. Her appreciation was, to the church, a tender and touching sermon in itself.

On occasion it has appeared that the congregation has nearly let its “heart” go out to missions before its “head.” In 1935 a motion was put to the session that 50% of the benevolent funds should go directly to foreign missions. Inasmuch as the Presbytery Progressive Program (then in operation) had already established a percentage basis for the distribution of benevolences, the motion was lost. Later (1941) the session adopted a recommendation “that in order to care for certain local, home and foreign mission causes, not included in the budget, an organization be formed.” This idea seemed wise in lieu of the fact that many persons wanted to give special gifts to special fields. When the church contributed ordinarily to the Board of World Missions, the receipts were placed in a common budget and dispensed by the Board in their wisdom.

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34. On May 26, 1940. Rev. McMurray died in Martinsburg, West Virginia, on February 1, 1966.

The Myers Park special committee was apparently hoping to by-pass this with some of their gifts. However, after a short life of sixteen months, the Missionary Society was disbanded.

Dr. James Jones brought with him to the church an interest in missions that was strong. Perhaps it developed in him during his trip to Palestine during his Seminary days with Professor Mack as his guide. Perhaps it was from some project studied during his own Church School years. Most likely its germination could not be pinpointed. Be that as it may, the congregation of Myers Park soon discovered that some of his most forceful sermons were related to the participation of the church in world missions.

Initially there were two periods during the church year devoted to this emphasis on outreach: October for Home Missions, and January-February for Foreign Missions. In 1941, these two seasons were integrated and the schedule during that time was intensified.

A Myers Park School of Missions was started under Dr. Jones' leadership. Several nights during the season were allocated for a series of courses planned for all age groups in the congregation. After a fellowship supper and a worship service (usually led by Dr. Jones), the groups would separate to hear a visiting missionary, or engage in a mission study, or whatever was planned. The Young People often saw slides of specific projects in foreign countries, the Pioneers worked on gift-boxes to be sent to their counterparts of a different culture, and the Primaries would hear fascinating stories of far away places and their needs.

Not content merely to study about the mission fields, the groups increased their contributions to the Mission Board as well. With this ground work, it is easy to understand why, twenty years later, the church is found to be partially supporting twenty-one missionaries in nine countries.

"He was always at his best when he was zealous about something," said one member of Dr. Jones. And certainly he was

zealous about Foreign Missions! Not restricting his message to the Myers Park congregation, he frequently spoke in other churches on this vital arm of the church's body. During the Christmas holidays of 1947, he traveled to Buck Hill Falls, Pennsylvania, to speak to the Foreign Mission Conference of North America. To take such a trip he needed little prompting, for he loved to speak to young people almost as much as he loved to travel for the cause of missions.

It was not too much of a surprise, then, when the session received a letter from the Secretary of the World Mission Board asking permission for Dr. Jones to tour the mission fields. Writing on June 14, 1948, Dr. C. Darby Fulton said:

"We realize, Brethren, that this will involve a great sacrifice for your church. Yet, we believe that the advantages to be gained, both for Dr. Jones himself, for your congregation, for our church as a whole, and for the Christian enterprise throughout the world, will far outweigh the sacrifices that you or we may be called upon to make in this endeavor. I know of nothing that would so enrich the experience and the preaching of a minister, or bring back to the church such a gift of vision and inspiration, or more greatly foster and stimulate the broader work of the kingdom in all the world, than this investment in Christian evangelism and fraternity."

The trip was planned for November of 1948 through February 1949. Dr. Jones, with Dr. Hugh Bradley of Decatur, Georgia, and several men from the Presbyterian Church, U. S. A., would be visiting mission stations in the Congo, Brazil, Cameroons, Uruguay, Paraguay, Chile and Peru. By taking this inspection tour, he would not only be able to give wise impressions on the work to the Mission Board, but also he would be a forceful advocate for Foreign Missions in many pulpits available to him on his return.

As the session reflected on the invitation, they saw that clearly it was an honor for them and for their minister that he was to make the trip. However, on the practical side they saw



that his absence during those busy four months would mean greater responsibility for the officers. No church, no matter how sophisticated the members and how spiritually mature the leaders, can long sustain the absence of a pastor and leader. But did they have a choice? Not really, when they considered that this was a real sacrifice which they could make for the cause of missions.

The worthwhileness of the sacrifice was confirmed when the session received a letter from the American Presbyterian Congo Mission thanking it for their loan of Dr. Jones.

“ . . . Both his Scriptural messages at our morning and evening devotions, and his informative counsel at several points of our deliberations have contributed immeasurably to our spiritual perceptions and to the discharge of the serious matters which we have faced together in this meeting . . . The Mission thanks you especially because we recognize that in lending Dr. Jones to us for the months of November and December you have done so at great sacrifice to your local work. But we assure you that he is making a large contribution to the work of the Kingdom of Christ by his stay among us.”



## CHAPTER XX

### *The First Associate Minister*

By this time, the ninth year of Dr. Jones' ministry, the statistics relating to the Myers Park Church looked quite impressive in the Minutes of the General Assembly.<sup>35</sup> But the human drama of the church was going on with needs which are not recorded in statistics.

One heartache of every church is that of failing and broken homes. In the Winter of 1948, Dr. Jones spoke heavily to the session of the number of homes that were degenerating due to various causes. The most prevalent cause he sensed to be "liquor." A chapter of Alcoholics Anonymous began meeting in the Queens College classroom every other Monday night. Though a self-contained organization, it benefited from the use of the church facilities and their influence was felt upon the church. Within a year, their work had progressed to such an extent that the session offered them additional space if they had need of it.

The home life of the parishioners was not the only concern of the pastor. Another burden was the problem of church participation. Out of almost 1800 members, no more than one-third was attending the services of the church. The total budget was high, but the true meaning of stewardship was not

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35. Membership—1,644; Sunday School enrollment—1,397; current expenses—\$59,713; benevolences—\$91,723

yet understood by many members. "Tithing" became a frequent word on the lips of the minister, with the session setting the pace and example for the church in this matter.

These internal problems were in addition to daily physical and mental and spiritual crises in the lives of the members. Is it any wonder that the session feared for the church in the absence of their strong pastor?

Their decision to allow him a leave of absence was not only a generous contribution to the church's mission program, but also quite a step of faith. How were they to manage in his absence? They had not been able to foresee one of the fruits of that "faith": the coming of an Associate Pastor, the Rev. J. Cecil Lawrence.

It became obvious to the Session (as it had been to Dr. Jones for some months) that the church needed an Associate Minister. In the Spring of 1948 Dr. Jones advised the session that there was a possibility of getting "a man of parts" to accept this position. They needed someone who would be an administrator as well as one who could share the pastoral duties and oversee the total program of the staff, with the exception of the Pastor's secretary. The session was enthusiastic about a young man recommended to them by Dr. Ben Lacy in Richmond. And it was soon agreed to wire the candidate and ask him to relinquish his position as recruitment official for Union Theological Seminary and come to Myers Park. However, the offer was graciously declined.

No sooner did this door close than another opened. Rev. J. Cecil Lawrence, a college friend of Dr. Jones', gave up his pastorate at St. Pauls, North Carolina, to accept this pioneer position at Myers Park. "Rev. Lawrence was exactly the type of individual that we were looking for," one Elder said. And truly he was. He liked administrative duties, he had been successful in his work with young people, and he had a deep spiritual sense. Most obvious of all was his insatiable appetite for pastoral visitation. To make five hundred pastoral visits a

month was not work but pure joy for him. Dr. Jones has said of Mr. Lawrence, "I cannot imagine anyone having a better colleague in the ministry."

Nor could the church have had a better pastor to aid them during the winter months of that year. In reflection, some persons have commented that the four months when Mr. Lawrence had sole responsibility for the leadership of the church were, in fact, a good opportunity for him to get "established" in the congregation. As Miss Belk has said, "He visited, visited, visited, and visited some more."

Mr. Lawrence had a talent for administration. He began to set up projects for various groups in the church and took on the monumental task of revising the roll. As for attending committee meetings, he once said that he loved to go to them. Dr. Jones' immediate rejoinder was "Let's stop and sing the Doxology!"

To speak of Mr. Lawrence's contribution to the church during his tenure of 1948-1955 and to omit a comment regarding Mrs. Lawrence would be like speaking of Professor Curie without mentioning Madame Curie. She was "smart as a whip!" said one churchwoman with emphasis. A born teacher and leader, Marjorie Lawrence shared her executive ability with the church and the Presbyterian alike. Many of her admirers wished that King College could have bestowed on her a Doctorate at the same time that Dr. Lawrence was so honored in 1953.

When he resigned in 1955 to become Associate Pastor of North Avenue Presbyterian Church in Atlanta<sup>36</sup> the church presented them with a silver service and a scroll expressing appreciation for the Lawrences' fruitful service to Myers Park.

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36. Dr. Lawrence returned to Charlotte Nov. 1, 1957 as Executive Secretary of Mecklenburg Presbytery.





## CHAPTER XXI

### *The Minister's Service for the General Assembly*

Dr. Jones often recognized his debt to the Myers Park Church for allowing him the freedom to work for Assembly causes and to speak at multiple conferences. They encouraged him in this wider ministry both because as a church they had a larger vision of the work of the Kingdom, and because they knew their minister to be exceptional. When he returned from his tour of mission stations in 1949, Dr. Darby Fulton begged their indulgence once more to allow Dr. Jones several Sundays in which to tell of the trip in other pulpits. Not only was this a consuming interest of the minister during that spring, but also he was involved in planning the reorganization of the Assembly's committees and offices.<sup>37</sup>

At the Assembly Meeting in June of 1949, Dr. Jones reported on his mission trip to Africa and South America. And at that General Assembly the reorganization plan was proposed and brought to a successful conclusion. So it was that he

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37. The 87th General Assembly in 1947 appointed an Ad-Interim Committee to plan for the "Re-Organization of the Agencies of the Presbyterian Church in the U. S." Dr. Jones was among the nine committee members, chaired by W. E. Price of Caldwell Memorial Church in Charlotte. Their findings resulted in the re-designation of Assembly Committees as "Boards," a plan for the rotation of membership on those Boards, and a more effective means of electing the Board secretaries and membership.

had been sent on a trip sponsored by the Committee on Foreign Missions, and then reported on the trip as a representative of the newly formed Board of World Missions.

Without doubt, the church had pride in the role which their preacher was called upon to play in the General Assembly. However, there was an increasing sentiment among some members that the "preacher" should take more time away from the Assembly and give it to them as a "pastor." Though they knew he was always willing to "minister," there was a feeling that he was so busy and so often absent from the city that it would be out of place to call upon him.

This feeling was a minor undercurrent in the late forties, but it came to the surface in the Spring of 1952 when the Board of World Missions once again requested the church's permission to grant Dr. Jones three months leave of absence. This time it was for the purpose of carrying on a preaching mission in the Belgian Congo.

The session was appealed to on the same basis as they had been in 1948. This would be a major contribution to the Mission effort.

The session did not react to this request in the manner that they had before. After all, they had made this major contribution just four years previously. Why not send a minister from some other church in the Assembly? Besides that, the membership of the church was now 1,850 and their needs were not inconsiderable. A financial campaign to raise \$300,000 had just begun as well as the effort to establish the Trinity Church.

Lest it be misunderstood, their objections to releasing the minister were in no way to be interpreted as a denunciation of Dr. Jones himself. Quite the contrary! One of their main objections to his taking the trip was in concern for his health. This diminutive man with a vast amount of nervous energy was seen by the officers time and again to exhaust himself with work above and beyond the call of duty. They well knew that

this trip would tax his strength far more than three months of regular duties at Myers Park Presbyterian Church.

There was a motion to deny the Board's request. Seconded. Then a substitute motion to the effect that a letter be written to the Board stating their reasons for this denial. After fuller discussion, a final amendment was added to the substitute motion. "If Dr. Jones feels that it is his duty to make this trip, the Session will reconsider its action." The substitute motion passed 14 to 6.

He *did* see it as a duty. And so the trip was planned for late Summer and early Fall of 1952. The session was able to prevail upon Dr. Jones to take a ship rather than a plane to Africa, thus allowing himself some opportunity for rest. Indeed it was a wise suggestion, for his days in the Congo were filled with sermon after sermon in station after station.

When he arrived back in New York on September 22, 1952, the session wired him "Welcome home!" Two Sundays later Dr. Jones reported on his trip to the congregation in terms that were challenging rather than comforting. The Congo mission had needs, as he saw it, that were evangelistic, economic, educational and ecclesiastical. Depicting the southern half of Africa as a land straining to grow from childhood to maturity, the church was seen in the difficult position of a parent, frustrated in knowing how to cope with the "adolescent" period. The church wants the child to become a man, but a man "in Christ." Dr. Jones' prayer for the African mission was that God might "strengthen their hands in every good work and fortify their courage, that they shall be as lights in a dark world, and hope for a hopeless community, as strength for every righteous deed."

The church and officers were truly delighted to have their minister back with them after his trip to Africa.

His relations with the officers had always been congenial. This was seen no more vividly than during the time when the General Assembly was contemplating uniting with the North-

ern-based Presbyterian Church, U. S. A. The issue was debated in Presbytery Sessions and at specially programmed occasions in local churches. At these discussions, frequently the major spokesmen for union were Dr. Jones and an Elder, possibly Dr. Monroe Gilmour or John A. Tate, Jr. Opposing this stand in the same discussion might be Thomas M. Glasgow or Angus Shaw. Then at the conclusion of the meeting, Dr. Jones and the officers participating on both sides would all get into the same car and enjoy each other's fellowship during the drive back to Myers Park.

The meeting of decision on this issue came when the Mecklenburg Presbytery held its January session in the Sanctuary of the Myers Park Church. The debate went on for some hours.<sup>38</sup> Those opposing "union" were anxious for the orthodoxy and organization of the Southern Church if "swallowed by the whale" of the Northern Church. Many of the Elders considered this proposal to be a child of the ministers in the church and not representative of the vast numbers of laymen and women. Dr. Jones was saddened by this view and reacted by saying, "Leadership has always been with the minister, and God help the church when it is not. The Presbyterian ministry is a noble and godly company, and it deserves to be trusted."

In his concluding statement in support of the proposal to unite with the Northern Church, Dr. Jones summarized his position by saying, "I love the South, but I am an American, and I don't want the ministry of my church to be sectional. . . . Ours is a missionary church, but nowhere in the world is our church engaged in preserving the Southern context of religion save in the South." He was heard with respect, but the vote went against his position. The Presbytery recorded itself as having 66 votes for union and 131 votes to remain a sectional church.

The session of Myers Park Presbyterian Church has tradi-

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38. An article on this particular meeting is found in Presbyterian LIFE, February 19, 1955, entitled "Debate on Union."

tionally refrained from voting on issues of the sort just mentioned. A few exceptions, but only a few, are recorded briefly in some of the minutes of that body. In the forties they objected to the formation of a Charlotte Council of Churches due to certain by-laws proposed which stressed social action in the area of integration. In 1940 the session wrote a letter to the Mayor of the city objecting to any change in the so-called "Blue Laws" which restricted commercial activity on Sunday. This was a rare excursion into the area of government on the part of the session. The separation of church and State has been much respected by the congregation. On the other hand, they are most proud of having had several members to serve as Mayor, Councilmen, and members of the State Senate and House of Representatives.





## CHAPTER XXII

### *Dr. Jones' Concluding Years at Myers Park*

Going as he did to so many churches, so many colleges, so many conferences, it was evident to the session that Dr. Jones was recognized and sought after by other congregations. It was a "gentleman's agreement" among themselves which prevented their seeking to pressure their minister into remaining at Myers Park. There were times, however, when they feared his decision would be to leave this charge for another one, and at those times they could not but speak out.

The early summer of 1950 was one of those times. Knowing that he was considering another call, the session passed a resolution of John Cansler's wording expressing to Dr. Jones "that your ministry at this church and in this community is far from completed and that there exists here a fruitful field and a great need for your talents and service in the furtherance of the Kingdom of God."

Again in 1952 when a call from First Presbyterian Church in Atlanta was seriously being considered by the minister, the session fashioned another resolution to encourage his remaining with them. They called attention to the growth and success of several areas of major interest to Dr. Jones: the stewardship of the church, the increased participation on the part of the membership generally, a growing interest within the congre-

gation in evangelism at home and abroad, and a concern for the further development of the Negro work within the community.

"In the fulfillment of this entire program we need your continued and inspiring leadership. To this end we do rededicate ourselves, under Divine guidance, to uphold you and to work with you as our pastor for the advancement of the Kingdom. It is our prayerful hope that you will be providentially led to continue your unfinished ministry with us."

October 3rd was Dr. Jones' birthday, and on that day in 1954, the Myers Park Church presented to him a television set. This was less a "birthday present" than it was an anniversary remembrance, for exactly fifteen years previously he had preached his first sermon in the church.

In thanking them for the gift he said, ". . . Most of all I am grateful for the privileges which have been mine in these years of our confederacy in the Kingdom's affairs." It was evident that he was sincere in his appreciation for much more than this most recent gift. These had been fifteen fruitful years for him as well as for the church. He had turned down many opportunities to serve in other churches and by so doing had increased the effectiveness of his ministry at Myers Park. But now a unique call was in the offing.

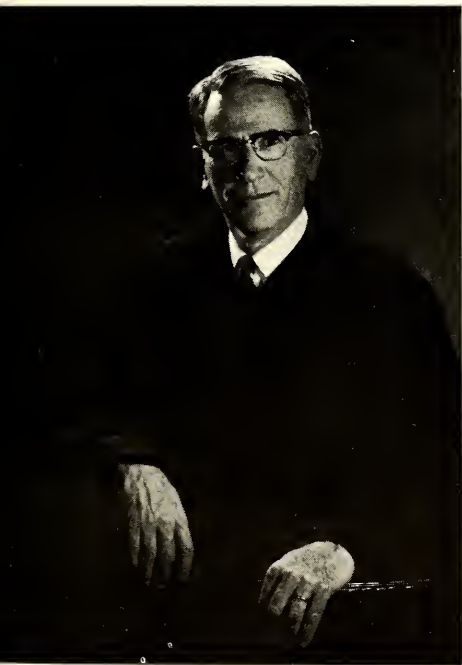
Dr. Ben R. Lacy, the long-time friend of Myers Park Church, was retiring as President of Union Theological Seminary in Virginia. In mid-December two members of the Seminary Board of Trustees came to Charlotte to overture Dr. Jones in regard to this position soon to be vacated. Sensing immediately that this was a challenging possibility, Dr. Jones told the Vice-Moderator, Everett Bierman, of their visit. After discussing the matter with his family and with Dr. Lawrence, James Jones made several trips to Richmond and eventually concluded that he "could not, in good conscience, refuse this particular ministry."



J. CECIL LAWRENCE  
1948-1955



A. CLARKE DEAN  
1956-1964



EUGENE L. DANIEL, JR.  
1964-



CHARLES M. MURRAY  
1966-

## ASSOCIATE MINISTERS





MISS BELK

CHURCH PICNIC



A meeting was called of the Session's Executive Committee to advise them of his decision. In the next few days Dr. Jones spoke with Miss Belk, Miss Hill, Mr. Ross and Miss Hutchison. "These are confederates whose counsel I regard highly and whose fellowship with me in the work here suggested that they be posted on a matter which had some effect upon them and upon the work which has been given us to do together."

On January 28, 1955, the Union Theological Seminary Board took action in officially calling Dr. Jones to the Presidency of that institution. At his request, the news media did not release this information until Sunday Noon, by which time he had announced this decision to the Myers Park Church.

Something of the man and the decision is reflected in this excerpt from his announcement:

"Certainly, I do not need to say to you, and, in fact I could not adequately say it did the need exist, that this decision has been a difficult one to make. The continuing joys of my work here as minister of this church, the inspiration and blessings which have come to me from our "fellowship in the Gospel" over a period of more than fifteen years, the contemplation of terminating the relationship of pastor and people, the prospect of relocating my family when during these years your thoughtfulness of us has been so constant and gracious, the fact that by this removal from Charlotte I rupture associations with dear friends and ennobling enterprises in the community, and the awareness that by this change I will terminate close associations with fellow-workers on the church staff—all of these factors provoke an intimate and profound sorrow. The one conviction which motivates this decision is the conviction that the preaching of the Gospel of God is the noblest and most important of all functions of the church. If, by assuming a responsibility in the work of the Seminary, I can have a meagre part in training men for the ministry, men whose service to and leadership in the church will condition its loyalty to Christ and its effectiveness in His Kingdom down the years, I can see no alternative but to undertake it. . . ."

The last weeks of his ministry went swiftly. Dr. Lawrence, at the suggestion of Dr. Jones, officially resigned and was rehired as Assistant Minister in order to satisfy a ruling of the Book of Church Order. The ruling is that the staff must submit their resignations when the pastor has submitted his, thus enabling the incoming minister to select his own co-workers. Dr. Lawrence's value to the church was so evident that this technicality had to be quickly arranged to insure his continuing work with the congregation.

The last Sunday in February was also the last Sunday of Dr. Jones' presence in the pulpit as their minister. He preached on the "Kingship of Christ." It was in no sense a valedictory, for he did not so much as mention his leaving. The theme was Christ and His Church, not Jones and the Myers Park Church. More than one person had been told by him in the past not to join the Church because of the preacher, but because of Christ. Thus, in this his final sermon, his concept of the community of believers was set before them in this fashion :

" . . . the church is not ultimately our private club, but His glorious body. Maybe we tangle the skein and slow down the process, but at the last He will set His own house in order and establish His Will from sea to sea. When a man takes that conviction to heart, he takes heart in the church that is joined in battle with all the forces of this world . . . and in due time the whole race of men shall be blessed by the healing stream that flows from that Mount Zion which is the established family of faith."

Mr. Bierman was recognized during the service, at which time he read a letter expressing the appreciation of the congregation for the many services rendered by both Dr. and Mrs. Jones during the past decade and a half. This officially concluded his association with the church, though throughout



the spring and summer there were many personal tributes paid to the departing family.<sup>39</sup>

Dr. Gammon found a youthful congregation, full of energy and exuberance, much in need of shepherding. Like a father, he nurtured and loved these his children into a family of believers. Dr. Jones came to them as a leader and teacher who led and inspired them through their adolescence into manhood. Now they were twenty-eight years old! Symbolically and literally the church had reached maturity.

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39. A reception was held by the church in May, and a plaque placed on the wall of the Sanctuary reading:

REV. JAMES ARCHIBALD JONES, D. D.

Second Pastor

Myers Park Presbyterian Church

October 1, 1939—May 1, 1955

Jesus Christ, the same yesterday, and today, and forever.

Hebrews 13:8



THE THIRD MINISTER  
1955-



## CHAPTER XXIII

### *The Third Minister: 1955—*

#### THE CALL EXTENDED

The church has had good fortune in regard to their interim periods between ministers. Unlike many congregations, they have succeeded in obtaining a new minister in just a few months' time. Much of the credit goes to able and industrious committees charged with this awesome responsibility.

The Co-Chairmen of the 1955 Pulpit Committee were Mr. Esley O. Anderson, Jr. and Dr. Monroe Gilmour, the two session representatives on the ten man committee. Perhaps it should more accurately be stated as the seven-men-and-three-women committee! The group was composed of two representatives of the Session, the Diaconate, the Women of the Church, the Men of the Church, and two elected from the congregation at large.

Starting in late February with some sixty-five names of suggested men, the committee set up certain areas to be investigated when considering each prospect. "Preaching" and "prayer effectiveness" were listed first, since the committee was so conscious of the large attendance at Sunday morning services in the church. Other characteristics which they sought were in regard to his spiritual stature, pastoral qualifications, administrative ability, personal winsomeness, and overall church and community relationship. Last (but cer-

tainly not least in a denomination that shies from bachelor ministers) they wished to receive certain favorable impressions about his family.

One of the persons being considered was Miss Adeline Hill's cousin, James Eugene Fogartie, who was the pastor of the Presbyterian congregation in Fort Smith, Arkansas. During a time when he was in Montreat, arrangements were made for him to conduct a service in Salisbury, N. C. and the entire committee was able to drive up there to hear him preach.

After being quite favorably impressed with his pulpit presence, superlative voice and congenial manner, it was decided that he should be seriously considered by them. Several of the committee members flew to Arkansas to hear him again and observe the effectiveness of his ministry in that distinguished church.

It was quickly evident to the committee that this young man ranked high in every area of their concern. And on meeting his wife, Ruth Ann Douglass Fogartie, they marveled that once again the minister of their choice was blessed with a helpmate of particular beauty, charm and talent. They were correct in predicting that she would be much involved in the program of the church. Especially were the Girl Scouts to benefit from her leadership. With four delightful children—Ann Douglass, 7; Elizabeth, 5; Arthur, 2; James, Jr., one month—the manse might be again a youthful home!

The committee knew to expect an active minister in Jim Fogartie, for in his brief ministry at Fort Smith he had established Wednesday night study sessions, revived the youth choirs, started an Easter Preaching Mission, and encouraged the church in making some improvement on the church plant. He had become quickly known in that community through a quarter-hour radio program each Saturday. So wide spread was his ministry that in little more than eighteen months he had been named that city's Young Man of the Year.

As for that young man looking at the Myers Park Presbyte-





JAMES EUGENE FOGARTIE  
MINISTER 1955-



THE FOGARTIE FAMILY

rian Church, he was impressed with the quality of the Pulpit Committee that visited with him. He knew they came from a church of renown in the General Assembly, and yet the men and women talking with him had no braggadocio spirit about them. He asked them a point-blank question, "With such a large church plant and so active a program, why do you think you need me?" They put to him with complete sincerity that the church was composed of individuals who, regardless of their means, had need of a pastor! Finding a man so beloved by and so in love with his congregation seemed to them to be exactly what was most needed by them at this particular time. They asked him please to consider a call to Myers Park.

On July 10th, James Fogartie announced from his pulpit in Fort Smith that he had accepted the call from Charlotte. The words came hard for him to speak, for he had served this his second charge only three years—three years during which time his life had become mightily entwined with the lives of his flock.

An Elder in that church went home after the service and composed a letter to the session of the Myers Park Church. With evident emotion he wrote:

" . . . That Jim is leaving is a great personal blow to me. However, I am sure that the Session as well as the congregation of the First Church join me in assuring you that we willingly release him to you. For we know his qualities, his learning, his long and careful preparation for the ministry<sup>40</sup>. . . and his complete dedication of his life to the King. We knew soon after he came that he could not be long with us,—that a larger and more fruitful field would call him,—but we did not think it would come so soon. In sorrow we surrender him to you, but willingly because we know the Lord has called him, and that you with your greater resources can make his ministry count for more."

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40. B. A. from the University of Texas in 1945, M. A. from the University of Texas in 1948, B. D. from Austin Presbyterian Theological Seminary, 1948, Master of Theology from Union Theological Seminary in Virginia in 1954.

The regret of the Arkansas Church was counter-balanced by the joy of the Myers Park congregation on hearing the good news of his accepting their call. That afternoon Mr. E. O. Anderson received a telegram from the newly-called minister, in which he said, "My several recent visits to Charlotte and Myers Park Church have impressed me with the challenge and the opportunity of your church. I greatly appreciate the confidence of the Myers Park Presbyterian Church in extending to me a call. With humble reliance upon God for strength I am happy to accept this great responsibility pending receipt of official call. We shall anticipate with pleasure coming to Charlotte November one."

## CHAPTER XXIV

### *The Interim Period*

The Pulpit Supply Committee arranged a succession of able men to conduct the services from Sunday to Sunday that spring and summer of 1955. It was not without a little irony that they received Dr. Ben Lacy for the first service following Dr. Jones' departure. Their good friend, Dr. Lacy, was indeed the one who had precipitated the loss of their minister! A series of Easter services was conducted that year by the powerful minister of Second Presbyterian Church in Roanoke, Dr. A. Hayden Hollingsworth. Other distinguished men who came to the aid of the church during this interim period were Dr. H. V. Carson, a friend in many ways on many occasions; Dr. George Buttrick, from whom unusual sermons are usual; Drs. John Newton Thomas and Donald Miller whose presence made the kinship between church and Seminary ever more vivid; Dr. Donald McLeod, of Princeton Seminary, and Bishop E. A. Penick of the Episcopal Church.

During those months after Dr. Jones' departure <sup>41</sup> Dr. Lawrence carried the bulk of ministerial duties. On one occasion he was flown to Arkansas to confer with the new minister. The Vice Moderator of the Session, Mr. Everett Bierman, was indeed if not in name an "Assistant Pastor," for virtually not a day went by without his being engaged in some project in the

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41. The Jones family continued to use the manse until September, with the permission of the Session.



church office. This type of leadership in the church is a blessing that cannot be too often remembered. One of Mr. Fogartie's most treasured mementoes in his office is a lovely etching of the Sanctuary presented to him by Mr. Bierman.

The arrangements for moving from Arkansas to North Carolina were made more hectic than usual when the Fogartie's oldest daughter was found to need surgery. No less than ten days after his acceptance of the call, the Myers Park session was in prayer for her during the serious operation which she was undergoing. Her subsequent recovery was good news to both congregations with which he was now involved.

When meeting with some of the church officers in a Duke Power Company office during a visit to Charlotte, Mr. Fogartie was asked by William B. McGuire what he looked for in the way of a manse. Thinking they were about to purchase one and simply sought his views, he noted that a fireplace and a screened-in porch were favorite features for him. It came as quite a surprise when he learned it was their intention to build a new manse, and thus to incorporate those characteristics which appealed to him and his family.

The manse had to be ready for the Fogarties when they arrived on the first of November. This put the contractor in quite a bind. His crew was pushing to complete the job; the Fogarties were doing the interior decorating via the telephone (" . . . off-white in that room . . . beige in the other . . . "); and the congregation was doing a good bit of sidewalk supervising! One Deacon caught the contractor working on a Sunday, much to the consternation of the good man who was trying so hard to have the house ready on time.

When that time arrived, Mr. Fogartie had driven from Arkansas with half of the family, and Mrs. Fogartie flew in a day later with the baby and the recuperating daughter. While Jim showed off each room to Ruth Ann, the President of the Women of the Church, Mrs. T. M. Plonk, was characteristically helping to make the children feel at home and look-



ing with a concerned eye to see if there was anything the new minister and his family needed.

On November 5th, Mr. Fogartie stepped for the first time into the pulpit at Myers Park. It was an awesome moment for preacher and worshipper alike as they joined voices in singing "All Hail the Power of Jesus' Name."<sup>42</sup> He looked down from the recently elevated pulpit upon the crowded Sanctuary and the lovely flowers given by the neighboring Myers Park Baptist Church. Then he began reading the Scripture lesson, a selection from the third chapter of Philippians.

"Brethren, I count not myself to have apprehended: but this one thing I do, forgetting those things which are behind, and reaching forth unto those things which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus . . ."

At the end of that crowded day, Mr. Fogartie received a telegram from the James A. Jones family. Its wording expressed, in effect, the feelings of the entire congregation on that occasion:

Nov. 5 PM 1955

BE SURE OF OUR AFFECTIONATE AND PRAYERFUL GOOD WISHES TODAY AS A NEW CONFEDERACY OF TEACHING AND RULING ELDER BEGINS. MAY PAST JOYS BE ENHANCED AND ALL THE PROSPERITY OF YESTERDAY BUT A TOKEN OF FUTURE FRUITFULNESS IN YOUR LABORS FOR THE KINGDOM OF CHRIST. GOD BLESS YOU ALL.

The thirty-one year old minister soon found himself at home in his new surroundings. Pictures of his wife and children were first placed on the wall of his office;<sup>43</sup> then pictures

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42. This hymn is cited by both Mr. Fogartie and Dr. Jones as being among their three favorites. It is also the first hymn ever sung by the congregation of Second Presbyterian Church in 1873.

43. One wall of his office reception room was later painted with a mural by Mrs. Harold Albright, Sr. and Mrs. George Harris. They used as the scene a view of Scotland's "holy island," Iona, as seen from the coast of Mull.

of two major influences in his life, Dr. James I. McCord of Austin Theological Seminary<sup>44</sup> and Dr. Arthur F. Fogartie. It is interesting to note that the minister's grandparents were married in the First Presbyterian Church of Charlotte and later served the historic Presbyterian Church in Chapel Hill. His father, also a minister, was the one who succeeded Dr. Gammon in the Selma Church in 1927. And so this third-generation minister placed his commentaries in the bookcase, arranged some of his father's carvings on the desk, hung up his robe in the closet, and set about a busy schedule among his people.

The session told him to postpone visiting them, due to the heavy demands on his time those first months. The position of Assistant Pastor was vacant, Dr. Lawrence having resigned this post two weeks after Mr. Fogartie accepted the call to Myers Park. Miss Belk had been persuaded to remain on the staff. She, as much as anyone, made comfortable for the church the transition period from one pastor to another.

Like his predecessors, Mr. Fogartie found a church full of raw energy; "a spirit of adventure" he is fond of saying. Such a spirit was exhibited in their choice of an extremely young man to minister unto them. It is as though they have very consciously tried to be what Dr. Ben Lacy has called "a church that makes instead of breaks a preacher." Myers Park has prided herself in this regard, and truly the persons who have been in positions of leadership within the church have extended themselves in an effort to work with and for the pastor, rather than expecting him to "go it alone." Despite their intentions, however, it is noteworthy that each of the three men who has served this congregation has had his health drained by the strenuous schedule of work. Extended vacations have been given to each, but the burden of work—albeit a burden of joy—does not lessen.

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<sup>44</sup>. Often a speaker at Myers Park Church, he is presently President of Princeton Theological Seminary.

## CHAPTER XXV

### *The Worship Services*

The first tasks of the new minister were the ones that are usual for every minister in the pastorate: services, baptisms, weddings and funerals.

For the past five or six years it had been customary to hold two morning services on Sunday, at 8:30 and 11:00. Dr. Jones had been hesitant to adopt this policy, possibly fearing that the attendance at the Church School would be unfavorably affected. However, the crowds on special occasions had to overflow into the Pioneer Chapel, and these arrangements were makeshift at best. Finally, in 1949 the two services were instituted and Sunday School enrollment did not seem to suffer.

There has never been any "reserving" of seats in the church. Though, as in most churches, regular attenders are inclined to sit in the same general area of the Sanctuary Sunday after Sunday. Mrs. Jones always sat about five or six rows from the front. Eleanor Belk is always close to the door down front. The Hunter Marshalls and the John Canslers must have been pleased at having always sat just a pew apart when they became in-laws after Joan married Dan Marshall.

The teachers, however, were finding it increasingly difficult to get from their classrooms to the Sanctuary in time to obtain a seat. Therefore, in 1955 the first row of seats across the Sanctuary were held (for a limited time) for their use during

## THE WORSHIP SERVICES

the second service. In 1956, it was found that the 11:00 service was still overcrowded and the overflow was again being seated in the chapel. Clearly something would have to be done regarding seating in the Sanctuary.

The problem of caring for the overflow crowds has been handled by the ushers to some extent when they invite the late comers to sit in one of the chapels and hear the service over the loud speaker. To a larger extent, this situation has been cared for by a person seldom seen by the membership, Mr. John Bass Brown, Jr. The service he has rendered the church as the overseer of all electrical problems is inestimable. The congregation owes a debt of appreciation for his many hours of labor looking after the intercom, the recording of the services, the switching of the auditorium lights, et cetera. It is ironic that a member so faithful is almost never able to participate in a worship service by sitting in the Sanctuary.

Weddings in the Sanctuary have always been lovely, despite the lack of a single aisle down the middle of the church prior to its renovation. The chapel and prayer chapel have also been available for weddings, and often the Panel Room or Fellowship Hall have been used for the wedding reception. For some years there were frequent requests from non-members to be married in the church. The session has not denied these requests, though they have asked that at least one of the Myers Park Presbyterian ministers have some part in the service and that a token payment be made for the expenses of utilities and janitorial help.

The services have been made the more meaningful with the use of the organ, and the church has in recent years provided prospective brides with a list of suggested music. A policy of no flashbulbs being allowed during the service is strictly adhered to, and no rice can be thrown until the party is outside. Since the Sanctuary is equipped with recording facilities, it is not unusual for the bridal couple to obtain a recording of the

service which they may have listened to rather obliquely the first time!

One of the little-known duties of the session is to grant permission to couples wishing to be married in the Sanctuary. It is nearly always left to the discretion of the minister, of course. However, they do concern themselves with the matter of the marriage of divorced parties. In the 1930's and increasingly through the forties and fifties, there have been more requests from persons who have been divorced and seek to be married for a second time. If it is determined that the divorce was "on scriptural grounds," thus placing the burden of the marriage failure on the other partner, then permission has been granted. In several cases where these were not the grounds for the divorce, the session refused the request.

In recent years, Myers Park has been losing an average of one hundred members per year due to dismissal or death. At the beginning of the Church's existence there were few funerals, and each one that was held produced within the congregation a sense of "family" bereavement. When an officer died, the official minutes contained a special resolution to his memory. This sense of community involvement with the suffering and sadness of each other has not lessened through the years, though the membership and deaths have increased.

Twenty-five years ago the Elders established among themselves the determination for each one to visit bereaved homes before or after the funeral service. They endorsed, in 1941, an action of the Deacons which established a policy of sending a token contribution to Barium Springs or Thompson Orphanage as a memorial to the deceased in the church.<sup>45</sup> Always the congregation is informed of these deaths through a memorial statement included in the Sunday bulletin. Both members and close kin of members who had died were noted as having

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45. Except in certain cases, at the discretion of the pastor, where flowers should be sent.



## THE WORSHIP SERVICES

"entered the Church Triumphant." Only one memorial has been placed in the bulletin to a person without such a connection with the congregation. It was in the December first bulletin of 1963 and was a memorial to John Fitzgerald Kennedy.

In actuality, the officers have no "policy" per se about what is to be done in such sad moments of the church's life. Their actions are dictated in each case by Christian love.

Communion services have always been meaningful experiences at Myers Park. A bulletin note in 1930 affirmed the "open communion" policy which has continued to prevail at the church:

"At the morning service we celebrate Communion. Should you happen not to be in your own church it is our earnest desire that you will be conscious of the fact that this is our Father's House and you are personally urged to enter into this service with us. . . ."

The Deacons requested the session to assume the responsibility for preparing the communion as early as July of 1929. A session committee has since done this, together with a number of "secret partners." It was many years before anyone realized the church's indebtedness to Mr. James Morris for his furnishing of the grape juice and bread without charge. Other quiet contributors have been Mrs. John Tate, Sr. and Mrs. Horace Johnston who have given the communion linen over the years; and who could count the number of times that Mrs. Charles B. Ross prepared the trays for the services!

During the Gammon years the service was relatively simple, each of the fifteen Elders assuming their assigned positions on cue from the minister. Dr. Jones was ever conscious of the time consumed by the quarterly ritual and was known to whisper to lagging Elders that the service needed dispatching more quickly! After the Sanctuary was altered, Mr. Fogartie saw to it that the communion table was moved forward to the edge of the first step above the floor level to facilitate its use by the twenty-five Elders who now are used to serve the elements.



## CHAPTER XXVI

### *The Church Music Program*

When the church began its services in the Sanctuary on Oxford Place, Mrs. Charles A. Moseley, Jr. said goodbye to the volunteer choir and began planning the music for a quartet. The church felt able to employ four professional singers who immediately established for Myers Park Presbyterian a reputation for splendid music, a reputation it has never relinquished. Mrs. Latta Johnston was the soprano; Mrs. Cullom, contralto; Oliver Beard, tenor; and Jules Doux, baritone.

Their services were much appreciated by the congregation, though choir-singing was sometimes missed. Mrs. Moseley established a youth choir in 1937, the first of several that were to follow in later years.

On July, 1941, Dr. James Christian Pfohl came to the church as organist and choir director. A musician of great distinction, he was then the Director of Music at both Queens College and Davidson College. With some sadness, the congregation said goodbye to the quartet singing which they had enjoyed for over a decade, but they had much to look forward to in the superb choir music that was to be heard during Dr. Pfohl's twenty years with them.

By increasing the music budget to \$4,500 <sup>46</sup> Dr. Pfohl was able to give a small remuneration to many of the members of

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<sup>46</sup>. Music budget in 1927 was \$1,500 and carried under the heading of "miscellaneous."

the choir, primarily to assure their attendance at choir practice! This budget amount was thought quite excessive by several members of the session. But Elder George E. Wilson, Jr., Chairman of the Music Committee since 1929, justified the amount by indicating its disbursal for such items as piano tuning, hymn books, multiple copies of choir music, upkeep of the organ, and general salaries of the choir and the director.

The choir was so blessed with talent, it is little wonder that the congregation was so proud of the music—music that was such an integral part of their worship experience.

Mr. Austin C. Lovelace, of the music faculty at Queens College, served as Dr. Pfohl's assistant from 1942–1944. His interest in the music at Myers Park was still evident when he consented to be a consultant at the time the new Casavant organ was built, some twenty years later. Another aide to Dr. Pfohl was Mrs. Pfohl herself, who occasionally served as organist.

Too numerous to mention have been the inspiring classical sacred concerts with choir and orchestra which Dr. Pfohl conducted for the church. The Brahms's German "Requiem" was so outstanding it lingers yet in many memories. Dr. Pfohl directed Giavinni's "Canticle for the Martyrs" in the church. It was so well done that the choir later participated in the singing of the "Canticle of Christmas" elsewhere in Charlotte. This was Vittorio Giavinni's work which had its world premier in the Queen City.

One annual event of special importance merits a niche to itself, but it will be placed here since it is associated with the musical life of the church. And that is, the "Nativity Story in Tableaux."

Beginning in 1945 and continuing for at least ten years, the church began early in the year planning for this tableaux with its spectacular lighting effects and music. The lighting was directed by Mrs. Lanier Pratt Durham (sister of Mrs. Monroe Gilmour). Miss Eleanor Belk was primarily respon-

sible for the event. Children throughout the congregation would become excited when they saw her coming up their walk several weeks before the event. "Maybe she has come to ask me to be an angel!" they hoped. And often as not, she had.

The participation of the members in those programs was very good, primarily because they were proud to be in something that was so professionally done. Such willingness to be a part of the Christmas program continued with other presentations of later Advent seasons. When Menotti's "Amahl and the Night Visitors" was presented, the role of one of the kings was taken by the minister, Mr. Fogartie. Fortunately for the church he has often been generous in sharing his talent as a singer.

The church has always enjoyed their organ music, from the very first days when Miss Emily Frazer <sup>47</sup> played for the services in the Queens Chapel. Mrs. W. D. Alexander succeeded her in that capacity and maintained the high standard as long as the congregation met on the girls' campus. The new organ installed in the church on Oxford Place was one with a lovely tone, but like all material possessions, it began to need more and more repairs as time went on.

With the renovating of the Sanctuary in the early 1960's (which will be noted later), it was decided to purchase a new organ. Sixty nine thousand dollars was needed for this item. Dr. James M. Alexander headed a committee that chose a Casavant organ. It was to be a magnificent instrument, and the congregation looked forward to receiving it with great expectation. The old organ was "honorably retired" for it had served them well under the able hands of Mrs. Charles Moseley, Jr., Dr. Pfohl and later Mr. Harry Wells.

On January 21, 1962, the internationally known organist, E. Power Biggs of Cambridge, Massachusetts, gave the dedicatory recital on the newly installed organ built by Casavant Freres Limitee of Saint-Hyacinthe, Quebec. The number of

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47. Mrs. J. B. Kuykendall.

## THE CHURCH MUSIC PROGRAM

persons who came to hear it was astonishing. So large was the overflow that another recital had to be given the following day. The crowded Sanctuary heard Mr. Biggs open with Handel and close with a great leaping theme by Vierne. There were exciting sounds coming from 3,600 pipes, 61 ranks (or rows) of pipes and 66 drawknobs!

The church soon discovered that once again it was providing something for the community and not just for itself. With such a fine organ, they found themselves in the happy position of being able to allow its use by artists sponsored by organizations outside of the church. In April of 1964 the American Guild of Organists sponsored a recital in the Myers Park Church by the organist of Paris' Cathedral of Notre Dame, Pierre Cochereau. As recently as 1965 a similar convocation of American Organists holding its meeting in Charlotte selected the Myers Park Church for a recital given by another outstanding organist and musicologist, Luigi Tagliavinni.

Judging from the Session minutes, the organ was being enjoyed a little too much, for a few months after its installation they requested that "a study be made regarding the volume" of the music. Too much of a good thing? The volume was improved immediately, though one wonders what the volume of 46 pianos must have sounded like in the halls of the Church School on Sunday morning!<sup>48</sup>

The church has been unusually fortunate in the quality of organists and directors which they have had. They have been so able that it has not been easy to keep them on the staff! On the occasion of Dr. Pfohl's resignation in 1961 after twenty years of service with the church, the session paid tribute to him, noting his "exceptional musical talent, unbounded devotion to duty and truly inspired direction of the music program."

The next organist, Mr. Harry A. Wells, resigned to become affiliated with Lenoir-Rhyne College; and his successor as

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48. Maintenance of the pianos and organ is approximately \$600 a year.

music director, John Coker (whose wife was an outstanding soprano soloist in the choir), resigned in July of 1963 to become Director of the Department of Music at Wofford College. With uncanny good fortune, the church secured another musical couple for these positions, Mr. and Mrs. Robert Stigall, formerly of Mount Lebanon Methodist Church in Pittsburgh, Pennsylvania. Under their directorship the choir has given programs on English Church Music, contemporary Church music and Christmas music (singing at Christmastime for shoppers in department stores from the mezzanine steps). "Handel's Messiah," such a Charlotte favorite, was sung (Easter Portion) by massed choirs in the Myers Park Church in 1965, and the complete version of the second half was presented by the church choir and an orchestra that same spring. The previous year, the chancel choir gave "Gloria" by Antonio Vivaldi, accompanied by members of the Charlotte Symphony Orchestra. No less memorable have been the occasional selections from the handbell choir that has made such a joyful noise in the Sanctuary. These programs, plus concerts by Robert Stigall himself, have kept the church in tune with worship through music.







Choir in 1958—James Christian Pfohl, Director—Louise Nelson Pfohl, Organist



THE NATIVITY STORY IN TABLEAUX GIVEN 1945 TO 1955



Choir in 1966—Robert Stigall, Director—Ann Stigall, Assistant Director



## CHAPTER XXVII

### *Activating the Membership*

One of the first projects undertaken after Mr. Fogartie arrived was the revising of the membership roll. Mr. Lacy McLean, Clerk of the session, and Miss Betty Hutchison, the Pastor's secretary, went through the entire list and determined as nearly as possible who were the inactive members. Some one hundred and fifty-three names were placed on the inactive roll for they were non-residents of Charlotte. If their address was known, a letter was written to the Presbyterian minister in their town, and he was asked to endeavor to contact that person for involvement with a church. Within a month after these letters were sent, a dozen or so of those persons were dismissed to the churches to whom the session had written.

This was not the first time the session had taken steps to shave the rolls of its non-participating members. Realizing that only half of the membership could possibly be seated for the church service should they all come, the session knew that some statement needed to be made regarding this large number of inactive members. In 1944 they laid down four gauges whereby an "active" membership was determined. In effect, they were (1) regular attendance, (2) involvement in the church's program, (3) financial contribution, and (4) consistency of Christian character. Clearly the officers were taking seriously the directives of the Book of Church Order regard-

ing the "disciplining" of members! Thus they informed the congregation with a statement which read in part:

"The *Good Member* will share in each of these designated duties. Every member must share in the fourth duty and in at least one of the other three.

"The Session would say in all sincerity to the members of the church that the church is not helped and the Kingdom of Christ is not honored by careless treatment of the duties of membership by many whose names are enrolled on the records of our congregation. It is not proper for us to claim to be a community of such size when some within the group manifest no zeal whatever for the life and work of our church. We are aware that rules for membership are not satisfactory. We are not in any position which enables us to judge without error the interest of many in the affairs of the Kingdom and in Christian endeavor and purpose. But the observance of these basic standards will indicate a sincerity of purpose which cannot be gainsaid by any. The simple truth is that no individual can be truly Christian who is not intelligently and zealously engaged in the work of the Christian Church. No other rule of the spiritual life is more clearly established by our Lord. No other principle of Christian service is fortified more strongly by Christian history."

It remains to be seen how effective was this strong statement; a statement more commendable for its zeal than for its New Testament scholarship.

To deter a newly admitted member from becoming an "inactive" member, Dr. Jones instituted the custom of assigning each member of his communicant's class to an Elder who interviewed the person and "sponsored" him when he (or she) was presented to the session. As far back as 1940, it was agreed that each member received into the church should make a covenant of his membership and that such covenant would be kept as a permanent record in a register in the pastor's study. Dr. Jones, together with Mr. Hunter Marshall, drafted a suitable pledge for that purpose.

During Mr. Fogartie's ministry, the session began requir-

ing applicants for membership to be received by a committee of the Elders. Also, an adult communicant's class was instituted in addition to the regular children's class which was also designed to "introduce" the prospective members to the doctrines, customs and history of the denomination. Mr. Fогartie has also initiated a communicant's class prior to the Christmas season as well as the Lenten season class. In the 1960's the church has been averaging over sixty new members per year on confession of faith. Little wonder that the officers have been so concerned that each of these persons be wound as tightly as possible to the fellowship of believers.

### EMPHASIS ON FINANCIAL STEWARDSHIP

Getting the membership to be active in their stewardship as well as their attendance has been another major concern of all the church's ministers. The statistics glanced at over ten-year periods is quite impressive, especially considering the ambitious building programs engaged in during those years.

	1930	1940	1950	1960
Membership	529	985	1,849	2,180
Current Expenses	\$20,435	\$34,759	\$ 68,281	\$150,448
Benevolences	\$14,251	\$28,757	\$130,290	\$139,267

Still, these figures do not reveal that which was most indicative of active Christianity: the stewardship of the individual member. During Dr. Jones' ministry, the session became so concerned about this matter that they sent letters to certain members. A part of the contents of these letters was as follows:

". . . A record of your church pledges, and payments made against these pledges over the past several years, is attached hereto. It is apparent that your material support of the church has not been consistent.

"There must be a reason for your poor Stewardship record. The Session would like to know why you have

## ACTIVATING THE MEMBERSHIP

failed to support the church with your material means. You are requested to contact any one of the members of the Session . . . for a personal discussion of this important matter. . . .”

This was direct to the point of embarrassment. If this did not affect the tardy giver, then perhaps the emotion-packed poem which was enclosed in the letter would turn the reader's heart.

“Culture and Fame and Gold, ah, so grand,  
Kings of the salon, the mart, a day;  
All you can hold in your cold dead hands  
Is what you have given away.”

On the other hand, many members were liberal in their giving much above and beyond the call of duty.

During the last days of Dr. Jones' pastorate, a bequest came to the church from the will of Mr. and Mrs. W. Z. Stultz. These members of the church had long been generous to Myers Park in many ways. Mrs. Stultz had given pianos to the Church School, and Mr. Stultz had been one of the several men whom Mr. Charlie Ross sometimes approached for “some special need.” To the church which they loved, they bestowed nearly \$350,000. It was given with much love, it was received with much gratitude, but it was distributed with much labor. After long hours of deliberation, it was finally decided that one half of the bequest should go to benevolent causes and one half to needs of the congregation. Consequently, some \$60,000 was appropriated to purchase a manse for the incoming minister. As for the benevolent distribution, a committee headed by Mr. Beaumert Whitton used as its guideline the benevolent program of the Presbyterian Church and divided \$162,000 (approximately) among church-related educational institutions ( $\frac{1}{2}$ ), North Carolina Home and the Alexander Home ( $\frac{1}{6}$ ), and the area of Church Extension ( $\frac{1}{3}$ ).

In March of 1957, the church received another generous



and substantial gift; this time in the form of property. After her husband's death, Mrs. Martin L. Cannon donated to the church her right to their home (known locally as the "Duke" house on Hermitage Road), given as a memorial to Mr. Cannon's grandmother, Mrs. Eliza Long Cannon. A magnificent house, the church long pondered how it might be utilized by them. Unable to arrive at some worthwhile project for using its spacious accommodations (including twelve servants rooms), it finally seemed the act of wisdom to sell the home and apply the money toward improvements of their own properties nearer at hand. This was then done by the Executive Committee of the Board of Deacons and the Trustees of the church.

## THE CHURCH TREASURERS

The man most intimately involved in the finances of the church was Mr. Charles B. Ross. Treasurer for a quarter of a century, it is hard for the church members to realize that he was, in fact, the third man to hold that position. Mr. E. Y. Keesler was the first Treasurer. He was succeeded by William Summerville, whose heart condition precipitated Mr. Ross' taking charge of the offerings for a few Sundays. The Deacons soon realized what capable hands were those of this gentleman who was such a careful bookkeeper. In 1933, he was hired for \$25 a month to become the Church Treasurer. This seemed like a responsible but leisurely task at the time, but Mr. Charlie's "hobby" soon turned into a full-time job. But "job" is not a word he would use, for it was his "love." Despite full weekdays poring over the records and an eighteen hour day on Sunday (with an able assist from Mrs. Ross), it was never considered a burden to this man whose very life became the Myers Park Presbyterian Church.

More than five million dollars was handled by Mr. Ross during those years, and he more than anyone else was respon-

sible for the good financial standing of the church. Were they in need of funds for a special cause? "I'll call on a few friends and tell them about it," would be Mr. Ross' response. Where was the written guarantee of the firm that waterproofed the church last year? "It's either in a little box at the bank or some place around my home," said Mr. Charlie with confidence. And it was! More often than not, it was in the desk in his front room which served as his office.

Eddie Jones gave him the advice which he treasured most: "Don't meddle with the budget; let the Deacons do it." He was always satisfied to carry out policy directed by the Diaconate, and he was never one to waste time in getting a job done. Once, while listening to the men deliberate at length over the plans for building Trinity Church, he facetiously dropped a half-a-dollar on the table and told them to take it and get started on their building. Years later he was amazed to learn that the fifty cent piece had been framed as the first donation to Trinity Presbyterian Church!

One of his most interesting and little-known services was that of administering the "Pastor's Fund." It was during Dr. Jones' ministry that several members, at the end of the fiscal year, sought to give away certain amounts of money over and above that which they had already contributed to the budget. Perhaps there was a student to whom they would like to give a scholarship to college, or a bereaved family in immediate need of funds, someone with a heavy hospital bill, or some medical instrument direly needed on some mission field. In order to avoid the embarrassment of a direct gift to the recipient (and yet to take advantage of tax deductions for "Gifts") this fund was established. The name was simply derived from the Treasurer making a comment such as this, "Son, a person gave the pastor funds to go toward a worthwhile cause. Your sophomore college tuition is certainly worthwhile." On occasion, this unlisted fund has reached as high as \$50,000.

A Charter Member, Mr. Ross has literally served on com-

mittees of the church for forty years, beginning with the first Building Committee and continuing to the present Communion Committee.

In the early fifties, Warley L. Parrott, Sunday School Superintendent, thanked the donors who had helped with the refurnishing of the Senior Department. He turned to "Uncle Charlie" and asked, "Will you please stand up a little higher than you usually do so that everybody can see you and extend our deep appreciation and affection." This printed page can but repeat that sentiment.

In the Spring of 1958 when the church was on the threshold of another major expansion program, the joint officers of the church created a new position on the Church Staff. With a budget of \$303,833, the church was in need of a full-time Church Administrator with his own secretarial staff to care for such increased operations. Mr. Hal D. Laughridge, a member of the Diaconate, was engaged for this position as of May 1, 1958. Mr. Ross continued to serve as honorary Treasurer, giving very helpful advice to Mr. Laughridge and to his successor, Mr. Lincoln Emery who assumed the position in December of that same year. The job not only entailed the financial record-keeping, but also the supervising of the administrative and service staffs of the church.

The church's good fortune in administrators continued with the selection of Mr. J. Reed Boyd, the successor to Mr. Emery in 1963. Mr. Boyd came to Myers Park from the Shandon Presbyterian Church in Columbia, South Carolina, where he had given his church unstinting service as a Deacon, Ruling Elder, Scout Leader, and Lay Assistant to his pastor. With such devoted background in church work, it is little wonder that his contribution to the good health of the Myers Park congregation has been much more than in financial record-keeping.



## CHAPTER XXVIII

### *The Staff*

In speaking of the staff "downstairs" at the church, Mr. Fogartie describes them succinctly as "Great!" Their loyalty to the church is illustrated by their long tenures. As of 1966, even the average secretarial staff member has been with the church for seven or eight years. There is a spirit of comradeship among them sensed even by the visitor to the offices. Presently there is a staff meeting held every Friday, following a worship service at which all employees of the church participate. This is the day for making announcements and clearing the calendar. Sometimes a speaker is invited; often a Deacon, such as Eric Clark to speak on the insurance policy for church employees, or Earl Arthurs to present the retirement policy for the staff. On the second Friday of each month, there is a luncheon meeting for the Ministers, Administrators, Directors of Christian Education, and the Music Directors. This is a planning session and minutes are kept.

The position of "Associate Pastor" on the staff has ever been an important one at Myers Park. Mr. Fogartie sees this gentleman as a "colleague" in every sense of the term. And he—as well as the church—has been blessed with two most effective helpers.

Six months after Mr. Fogartie assumed the Myers Park pastorate, the congregation called Dr. A. Clarke Dean as their Associate Minister. He came to them from Buntyn Presbyte-

rian Church in Memphis, Tennessee. When he was installed at Myers Park on June 17, 1956, he began what was to be eight years of service to the church. Besides the visitation duties, he assumed more of the preaching responsibilities than had his predecessor, conducting as he did the services during Mr. Fogartie's vacation in the summers. During two summers, however, the session gave him leave of absence to spend in travel and pulpit supply opportunities in the British Isles. Once again, the church found in the minister's wife, Mary Cooper Dean, a lady of exceptional charm and ability as a teacher.

His resignation in February of 1964<sup>49</sup> was regretted by all in the church. Nor did they relish finding a replacement whose qualifications would match the high standard now established by Dr. Lawrence and Dr. Dean.

They need never have feared, especially in light of their past good fortune in "preacher-hunting." But this time the search led to an unlikely field: The Board of World Missions.

Eugene Lewis Daniel, Jr. had served as Candidate Secretary for the Board for 14 years. A man with the warmth that one would expect from auburn hair, he plunged into visiting the members of the congregation with a remarkable zeal after his arrival in September of 1964. His family moved into the "Biltmore Manse" for a brief time prior to the church's purchase of a home at 1535 Queens Road adjoining the church property.

It soon became obvious to the congregation that new members were being taken in by the dozens rather than the half-dozens as in the past. Mr. Daniel's enthusiasm in contacting new persons in Charlotte was largely responsible for this upswing in membership.

Mr. Daniel brought with him the gracious easy manners of a true Georgian. Reared in Atlanta he received his college

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49. Dr. Dean accepted a call to the John Calvin Presbyterian Church of Orlando, Florida.



(Georgia Institute of Technology) and seminary (Columbia Theological Seminary) training nearby and later held pastorates in the area. During World War II he served notably as an Army Chaplain being awarded both the Silver Star and the Distinguished Service Cross. Twenty-seven months spent as a Prisoner of War gave him additional impetus to further the cause of missions in foreign lands. This he did through his effective work with the Board of World Missions from 1951 until 1964.

His background and interest in this "outreach" of the church has already been felt by the Myers Park Church. One of his earliest contributions to the work of the church was to revitalize the congregation's missionary concern.

Despite this strong staff the church still had need of someone to work with the Christian Education program. The job had grown too large for a Director of Christian Education; the need was for an administrator and resident teacher. The session authorized one be called.



## CHAPTER XXIX

### *The Youth Work*

The Youth Program of the church has like all churches had its strong periods and its less strong ones. Usually this is subject to the whim of teenagers as to which church group in town is the one with the most unusual programs, or best food, or loveliest girls! The work, thus, depends somewhat on a "floating congregation." Myers Park Presbyterian has had more than its share of the years when it was the "in" group for the neighborhood. This can be attributed to all of the three above cited drawing cards, but more especially to its leadership.

Miss Belk's magnetism has already been attested to in regard to the Young People's work, but she would insist on attributing the strength of the youth program during her tenure to such young people as the Belk boys, Grant Whitney, Bob and John Miller, and so many more who were forceful leaders.

In Miss Geraldine Grady, the Director of Youth Work from 1957 until 1964, the church had another attractive D.C.E. with poise and ability. She was especially effective in the area of organization, and never before had the Youth Fellowship involved so many teenagers, as well as parents, in positions of responsibility.

Realizing that the strongest youth program will have strong leadership, Miss Grady set about training church members to

## THE YOUTH WORK

do much of the work which the congregation had come to expect only of the Director of Christian Education. Almost weekly she held sessions for the adult couples whom she had enlisted to be advisors for the various "commissions" in the Youth Fellowship organization. The success of her efforts continues to be seen long after her resignation on the occasion of her marriage to Dr. D. D. Phillips, Jr. The ones today who are assuming responsibilities for the work with the Junior High and Senior High groups are persons trained by "Geri."

Her two most enduring, and endearing, adult leaders were Mr. and Mrs. Harry Boyd. Both active choir members, they have lived up to the maxim they set for the young people: "Keep them doing just as much as they possibly can!" So many of the projects—Christmas caroling, open houses, basketball team, Camp Mondamin Spring Retreats—can be traced to ideas supplied by Harry and Eleanor ("Babby"), but not to hear them tell it. Rather, they point with pride to the young people during their decade of service whose strong personalities and Christian commitment gave impetus to the group; young people like the Gilmour boys, Sara Porter, John Alexander, and George Ducker.

The youth of the fifties and sixties have had projects which have been nearly as ambitious as those of the Men's Club. They have gone to the Double Oaks Nursery and done repair jobs of every description, from filling sand piles to building bird houses. Sponsoring trips out to Camp Stewart for the children has been as thrilling for the "little tykes" as the Christmas parties which the Young People hold for them. They have contributed their time individually to tutoring many of the children of the Seigle Avenue Presbyterian Church. And yet another child, this time from Korea, was "adopted" by them in 1964 as they paid his school tuition, room, board and "pencils." It was Miss Mary Faith Carson of Queens College who encouraged them in this project, as she was their dynamic Youth Worker of that summer.

The ever-changing Youth Fellowship group continues to have energy and interest that rivals any other organization within the church. Within a year they would hear about the past, present and future of Christianity from such various authorities and perspectives as Dr. Stuart Currie, Harry Golden, Mrs. Martha Evans, Carroll McGaughey, Alan Newcomb, and one of their favorite church school teachers, William A. White, Jr.

Mr. Fogartie's interest in all age groups within the church has been evident from the encouragement of the "Myers Park Best Years Club" for senior adults, to that of the Church League Baseball Team. Especially has he the happy talent of being able to establish immediate rapport with the young. Primarily due to his leadership—and that of Mrs. Fogartie—the Scout work in the church has blossomed during his ministry. Even a troop of Sea Scouts (with Alex Porter as advisor) has been established. Others deserving of congregational gratitude for their service to the Scouts during "lean and fat" years are Earl Arthurs, Fred Cochran and Jim Allen.

With an ever evolving and demanding Youth group, the Church recognized after Miss Grady's resignation that they could not long go without full time quality leadership in this area. With one eye on the present program and the other on their future needs, the Church decided that they must secure no less than another Associate Minister.

Their sights were set high when they began their search in January of 1965. Not only would they seek someone to administer the overall Christian Education program of the Church, but one who could also direct one of the divisions of the Church School. A "plus" requirement would be that he—or she—have such a background of intellectual attainment and local Church experience that the role of "Resident Teacher" could be assumed.

It is much to the credit of many adult advisors that the Youth program did not lag during the months that followed.

## THE YOUTH WORK

The dining room on Sunday evening continued to be filled to overflowing with teenagers who quickly digested hot dogs and peeps before their vesper program.

The Pulpit committee might have had a shorter tenure if they had not been looking for a person so long on qualifications! More than a year of work and prayer went by before the committee was able to make their final report to the congregation.

Speaking with pride and relief to the congregation on an early spring Sunday morning, the Chairman of the Committee, Mr. J. C. Wilson, announced that "We were able to find a man of sound theology, of outstanding mental capacity, trained in and dedicated to service in the field of Christian education, a man young enough to attract and communicate with the youth of the church and at the same time mature and experienced enough to earn the respect of our present ministers and D.C.E.s with whom he would serve."

Thus, with keen anticipation—and keener appreciation for God's guidance—the congregation looked forward to receiving the Rev. Charles Murray.<sup>50</sup> Mr. Murray's experience had included pastoral responsibilities (Galatia Presbyterian Church in Fayetteville, N. C.) and teaching at Lees-McRae College in the village of his birth. Never overlooking the pastor's family, the congregation rejoiced that three more youngsters were joining their priesthood of believers. And with continued good fortune, the Myers Park Church found the minister's wife, Mary Ann, to be an exceptional teacher in her own right.

Now with Mr. Fogartie, Mr. Daniel and Mr. Murray (graduates of three Southern Presbyterian Seminaries), the Church was to experience strong leadership in her Pastoral, Visiting and Teaching ministries.

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50. A.B. from Davidson College (1954); B.D. from Union Theological Seminary in Virginia (1958); M.A. from Presbyterian School for Christian Education (1966).



Another youth group, The "Alateens" was begun in 1966 for the purpose of helping young people learn more about how to redeem lives and family units marred by alcoholism. Four years previously, the Alcoholics Anonymous organization (meeting regularly at the church on Monday and Friday evenings) began an auxiliary group known as the "Ala-family." Their meetings were so helpful that Mr. Fogartie encouraged them to sponsor a similar program for teenagers who find themselves caught in the web of tragedy which alcoholism spins.

One of the most glowing testimonies to the youth work of the Myers Park Presbyterian Church is the list of young people who have since gone into full-time Christian vocations.<sup>51</sup>

Miss VanDevanter wrote in 1940, "With two of our number now in specialized training and four others definitely committed to some form of full-time Christian service, who can say what the future will be?" The future (as far as 1966) was to see some twenty more young people involving themselves in theological training for an active ministry in the work of the church. Several of the men who now have pastorates hundreds of miles from this community have returned on occasion to lead worship services for their former fellow-members. The session has been justly proud of these men and women. They have always encouraged them, approved their candidacy on behalf of the Presbytery, and in not a few cases they have authorized loans for their graduate study.

It is with real satisfaction and gratitude that the church contemplates her outreach through the witness of her "children" in areas as scattered as North Carolina, South Carolina, Georgia, Tennessee, Virginia, West Virginia, Maryland, Oklahoma, New Jersey, and Japan.

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51. A list of these men and women who at one time belonged to the Myers Park Church is given in the appendix.



## CHAPTER XXX

### *Children's Work*

Meanwhile, the children's work of the church has not lagged. Indeed, under the devoted hand of Miss Ann Powell, the program has gone forward with an enlarged interest in the "family" and not just the isolated child.

Miss Powell came to Myers Park on January 7, 1962 from the Mizpah Presbyterian Church in Richmond, Virginia. She brought with her not only skill and knowledge in church work, but also her cheerful disposition! It has taken this happy combination to direct the full program which this church requires.

Like her predecessor, Miss Powell visits the hospital to present the customary corsage to the mother whose new baby is already the concern of the Myers Park Presbyterian Church. Armed with helpful books about "The First Child" and "The Second Child" and on up the scale, the Children's Director confers with the parents about bringing up the child "in the nurture and admonition of the Lord." Soon they will be bringing the baby to the Crib Room of the church, an innovation for the maidless-sixties!

When the Covenant Life Curriculum was adopted by the church<sup>52</sup> the teachers and students alike found the Church School class to be a new and exciting experience As one

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52. Part of this material was written for the Board of Christian Education by the former Children's Director of the Myers Park Church, Mrs. Adeline Hill Ostwalt.

third-grader announced to his parents at breakfast, "We can't be late for Sunday School; we have so much to cover, we need all sixty minutes!" And indeed much is covered by talented teachers of a talented congregation

One of Mr Fogartie's special contributions of his ministry at Myers Park has been his vision of the total family unit. From his preaching and his programs (and no less, the vivid example of his own home) the congregation has grown in their understanding of how to strengthen the family ties through Christian commitment. This emphasis has been most wise in a secular age that is more and more inclined toward easy divorce.

Miss Ann Powell has followed up on this "family" emphasis by planning a half-dozen Workshops a year designed for the adults and children together. If the work-a-day world tends to separate the household with multiple tasks and hobbies, then perhaps the church could unite them in projects of usefulness as well as fun. This was the aim of the large gathering in the Fellowship Hall one December evening when advent wreaths were made; this was also the achieved purpose in evenings of Hymn-singing (from "Jesus Loves Me" to "A Mighty Fortress Is Our God"). In March of 1965 a Family Life Workshop was held for four days, during which time the Reverend and Mrs. William H. Genne of New Jersey were involved in twelve sessions of instruction. So successful were they, the Christian Education Committee of the church decided to hold a School for Christian Learning the second week of June with similar sessions and programs for all members of the family. The Daily Vacation Bible School has, then, evolved into a more effective program which is an adjunct of the church's "Home and Family Nurture."

On the wall of Miss Powell's office is a framed child's painting of the ascension of Jesus. Ann likes it because it is a simple and joyful expression of a theological profundity. Such a translation of the Christian faith is exactly what the Children's program seeks to do.



THE CHURCH STAFF IN 1958





Pioneer Department of Church School Group 1946-1947

#### A NURSERY GROUP





## CHAPTER XXXI

### *Men's Work*

The Men of the Church technically began organizing on the same day as did the Women, November 14, 1926. Mr. George E. Wilson, Jr. was appointed chairman of this organization, though the word "organization" is too strong to apply to them at that point in their history. There were no early records kept of this group and very probably their meetings were of a somewhat irregular and informal nature. The fact that they were not, and have never been, as highly organized as the Women of the Church is no reflection on the males of the congregation. The explanation for this lies somewhere between their involvement in the duties of church officers and the lack of time available due to their own highly organized weekday occupations.

In the Spring of 1927, the Session requested the Men's Club to accept as a project the inviting of all persons residing in the community to make this their church home. As a result of some tactlessness in the planning of this project, the women of the church felt slighted, and said so! The session immediately apologized; and predictably, the men of the church have never sought to usurp the ladies' position of prominence since that time.

Nothing was heard of such a men's group again until March 14, 1938. At that time, Junius Smith chaired a committee that studied the need and set up a men's organization. Calling it simply the "Men's Club," they held their first meet-

ing on that Monday evening in the hut, and had as their speaker the renowned Judge J. J. Parker.

Famous speakers became the rule for these meetings that had as their objectives: (1) Christian fellowship, (2) informing and inspiring the men concerning the program of the church, and (3) encouraging the members to give of their time and talents to selected church projects.

Loosely organized or not, it took some powerful men to secure as their speakers such eminent personages as Senator Clyde R. Hoey, Judge Wilson Warlick, Dr. Frank Porter Graham, Dr. Archibald Rutledge, Dr. Gordon Gray, Justice William H. Bobbitt, Coach Lefty Driesell, and others of equal national and local prominence. A club president, like the enthusiastic Tom Belk, could get almost anyone to be the speaking guest.

Just as the men have gone after big speakers, they have accepted big projects with equal eclat. After Dr. Jones returned from Africa and told the Club of one mission station having to carry water up the hill by hand, the men raised \$4,000 to purchase pipe and pumping equipment for the African village. They have contributed to Oaklawn Community Center, scholarships for students, Alexander Home, and the Presbytery's Camp Fund. Their interest in children has led them to inaugurate several projects related to them. A walk-in refrigerator for Barium Springs Home was one such project. The most popular one, however, has been the Spring "Christmas" outing for children from that home. It is termed "Christmas" because the men thought attention paid to these youngsters at some time during the year besides Yuletide would be meaningful to them. It is scheduled for the spring because that is the time when the circus comes to town. It would be difficult to say who enjoys this event the most, the children or the men. The memories of this annual excursion are numerous: George Harris shepherding several little boys into the big tent, Paul Marion distributing cotton candy to

eager hands, and Bobo Langston virtually providing for the children a "fourth ring" to the circus!

The Men's Club began a "love affair" with the Home Mission Work of John Luke in Ashe County in the 1930's.<sup>53</sup> A friend of Dr. Gammon's during their college days, Dr. Luke has long witnessed to his Lord in that mountainous area through a school, health facilities, a second-hand clothing outlet, and the like. His visits to the Men's Club have always been eagerly anticipated, not in the least because of the quantities of sourwood honey which he brings to sell on behalf of the Ashe County folk. When a member carrying away several jars said, "Now I've gotten my mother-in-law's Christmas present!" everyone knew that he must genuinely *like* his wife's mother. Every fifth Sunday, it has been customarily announced in the Men's Bible Class that "This is John Luke Sunday." To the regular attender this is a reminder that the offering should be substantial as it was intended for the mission work at Glendale Springs in Winston-Salem Presbytery. To at least one visitor who heard this, it sounded as though this was a reference to two Presbyterian saints. "What do you have against Matthew and Mark?"

Dr. Luke's work has long captured the interest of other groups in the church besides the men. It has not been unusual for the Primary Department to be gathering up their Church School booklets to be sent to Ashe county, or for the Junior Department to box and mail literally dozens of toys to the Mission. The Women's ambitious drives for collecting new and used clothing have resulted in their sending cartons of clothes to the mountain school with frequency.

In 1964 the "Men's Club" became officially "The Men of the Myers Park Presbyterian Church." Yet behind this ponderous title remains the somewhat casual and spontaneous group of Churchmen with a zest for Christian living.

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53. The first bulletin notification of their partial support of John Luke was April 12, 1936.



## CHAPTER XXXII

### *The Church's Communication Media*

The communications problems for such a large congregation have been approached in several ways through the years. Initially, the bulletin was the all-inclusive means of announcing meetings. This was given an extra assist from Dr. Gammon when he reiterated some notice of particular interest. The bulletin has continued to serve this purpose, but the announcements soon became too numerous to note. As the secretarial staff increased, the outgoing mail became bulkier. The Scouts were reminded of their meeting, the choirs were told of a change in practice time, the Executive Committee of the Session was written of a called meeting, et cetera. Thus, the U. S. Mail has played the largest part in keeping the membership informed.

On March 13, 1958, the "Myers Park Presbyterian" began to be published. It was a two page paper printed weekly (except July and August). With four editors, all with journalistic training and experience,<sup>54</sup> it was most readable and serviceable. One week there might be a picture of the Young Adult group enjoying a picnic on a weekend retreat, the next week, a feature article on Thomas C. Hayes, the new Scoutmaster. Visiting lecturers were always pictured and their course described in capsule. The schedule of events for the week was

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54. Mrs. Gayle Rogers, Loye Miller, Bill Jennings, Bill White, Jr.



often run side by side with the list of circle meetings for the women. A fine article on Mr. and Mrs. A. Walton Litz appeared in the paper when they came to speak at the church on "Stewardship" in 1959. If the paper had possessed the prophetic eye, it might have noted the good fortune of the Myers Park Church in receiving their membership in a later year.

The paper rendered a useful service, but it also proved to be a costly project. At a time when the church was raising funds for its new Educational Building, the "Myers Park Presbyterian" was a luxury that could not be afforded. It was discontinued in 1961 and a mimeographed news' sheet was started. It is prepared weekly and mailed to every member of the church.

## CHAPTER XXXIII

### *Planning for Expansion*

A growing church, like a person who is gaining weight, has only two alternatives for proper adjustment to this situation: reduce or expand facilities. The Myers Park congregation encouraged members to affiliate with the Trinity Church when it was begun in the early fifties, but the number of persons who left was hardly equal to the total membership gains of the Myers Park Church of any given year. Thus, with more "gains" than "losses" each year (and with Mr. Fogartie's added emphasis on the total family involvement in the church program) there seemed no recourse but to expand the facilities.

The session appointed a committee, in January of 1956, to study the Church plant and determine how the space was being used. With elder Harold Dillehay as chairman, this committee worked like Trojans to discover how many hours a week the rooms were used, how many children could that room accommodate for an effective teaching situation, how many young people could be served by the kitchen on Sunday evenings, etc.

This Long-Range Planning Committee compiled their findings and made a brochure of their prospectus. At a joint officers meeting in January 1958, the committee made its report and described for the officers their vision of a remodeled

Sanctuary to seat several hundred more persons. Then they spoke of the Church School having to meet in the library, various secretarial offices and the ill-arranged old manse. The officers were convinced of the need to embark on a building program, and the church gave such a plan their approval at a congregational meeting in February.

Mr. William Mulliss was appointed chairman of the Building Planning Committee, and he lost no time soliciting from the members of the church their own suggestions for the expansion plans. Rooms were measured and remeasured. Specialists in church architecture were called in to advise and the Church School teachers were interviewed. So many stones were going to be built upon, they could not leave one unturned!

Mr. Mulliss' committee concluded that a building program of a most ambitious nature would have to be initiated. After all, in the foreseeable future there would be two thousand or more members crowding the corner of Oxford Place for communal worship and instruction! It was Dr. Gammon who first prodded the church into thinking BIG; they dared not turn back now.

After the morning worship on December 5, 1958, the congregation kept their places in the pews to hear the report of the Building Committee. The monumental work of this group was commended by all, though the report itself left some persons gasping at what sounded like fantastic expansion plans. "Dr. Jones once said it was good for our motivation always to be in debt," remarked one person, "and this ought to assure that we will be!"

The plans were certainly ambitious, comprising as they did so much remodeling, buildings and new equipment. Nevertheless, many suggestions had been shaved from the consideration in an effort to keep expenditures at a minimum.<sup>55</sup>

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55. These included an underground passageway from the rear of the chancel to the narthex, stained-glass side windows for the Sanctuary, two rows of lanterns hanging from the Sanctuary ceiling, and lighting fixtures to display at night the stained glass Incarnation window.

The Clerk of the session, Mr. David Craig, moved that the report of the Building Committee be approved. When the secret ballots were counted, it was seen that the congregation had once again affirmed their faith in the future. The plans were approved by a margin of six to one.



## CHAPTER XXXIV

### *1959 Building Program*

When the congregation opened their bulletin on Sunday morning, January 11, 1959, they read this announcement at the top of the page which listed church activities:

"Our 1959 Building Fund has been officially launched with the opening of the Campaign Office in Room 115, and with the appearance of Mr. T. Marshall Thompson, Director, and Mr. John Leslie, Associate Director, Please make a note of the Campaign Office telephone number EDison 3-4848. During the coming weeks when you are asked to share in the leadership of the campaign, please say "YES." Above all else, pray that God will undergird our program of advance, and bring us to the conclusion on March 11, with harmony and victory."

Within a week, Thomas M. Belk as General Chairman had tapped thirty-three men to form the nucleus of the organization for the campaign. They divided the membership roll into districts, and by February they had virtually completed the recruitment of workers. Instruction dinners were added to the already heavy schedule of the church kitchen.<sup>56</sup> During the second week of that month, five dinners were held for the membership at large "so that the story can be told completely and clearly." The appeal was based on this being an investment in the future. In a parable written for the congregation, a story was told of a man who wished to do something endur-

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56. Over 2,000 individual meals were served each year in the 1950's.



ing and so planted a tree, donated a watering trough, erected a tombstone and gave to the church. The predictable results, the congregation was told, were the felling of the tree, the decay of the trough, the removal of the tombstone by descendants, but the enduring worth of the church. Somewhat fanciful, but the message was clear-cut for Myers Park. Give a memorial or tribute, and this will "provide for the perpetuation of a good deed and a good name."

The campaign goal was for \$915,640—an unprecedented figure for a Southern Presbyterian Church to seek to obtain, albeit over a five-year pledged period. The mere setting of such a goal seemed to substantiate the claim of outsiders that "Myers Park is a rich man's church." Such a statement was certainly false if it was meant to imply that only wealthy persons were encouraged to join.

By the first of March, they were just \$201,758 short of their giant-sized goal. The Victory Dinner was planned for the eleventh of that month, so they had only a few days left in which to raise those thousands of dollars. It was an anxious time in the homes of all the workers who had been so involved in the campaign. More letters were written, more calls were made; all done to get more pledges made and increased.

On that Wednesday evening as the workers and their wives gathered at the church, they each knew that all had been done that could be done. Now to hear whether or not their energy and prayers had achieved the goal.

And the answer? They had not. Rather, they had surpassed the figure set and indeed had raised \$1,112,624. "Today is an occasion of Thanksgiving in the life of our church," said Mr. Fogartie.

Truly it was. Now they could proceed with great building plans for the church.

How was such a large amount of money to be spent by one congregation? The following tabulation was the Building Committee's initial estimate of the distribution of the funds:

## HISTORY OF MYERS PARK PRESBYTERIAN CHURCH: 1926-1966

1. Rehabilitation and extension of Sanctuary (including new pews)	\$321,629
2. Three-story Education-Fellowship Building	359,213
3. Multi-Purpose Building	16,300
4. Remodeling ground floor of original Educational Building	18,400
5. Balance of Architect's fees	14,139
6. Movable furnishings	21,205
7. Organ	69,900
8. Paving parking lot for 96 cars	10,000
9. Campaign expenses	10,000
10. Contingency allowance for possible build- ing extras, costs, changes, et cetera	71,554

When these plans became a reality it would be possible to take some of the 1,600 Church School pupils out of the secretarial offices on Sunday morning. If the expansion did not come soon, the Nursery was certain to be forced out of existence and the Junior Department would literally be pushing out the walls in the old manse! But since the financial campaign was a success, the Superintendent, Fred McPhail could continue encouraging the 3.8% enrollment increase each year. And with the enlarged Sanctuary, Mr. Fogartie could wish that literally all of the membership might worship together at a service.

After Mr. Fogartie's sermon on "Holy Ground," the last Sunday in 1959's October, the congregation sang in procession, "The Church's One Foundation Is Jesus Christ Her Lord." Then, standing at the entrance to the Sanctuary, they witnessed the "ground breaking" and each visualized as best he could the new entrance at which they hoped to be standing some months hence.

The Minister: To the glory of God the Father, to the honor and service of our Lord Jesus Christ, and to the praise of the Holy Spirit, source of light and life.

The People: We break this ground.

The Minister and the People:

We now, friends and people of this church

and congregation, compassed about with so great a cloud of witnesses, grateful for our heritage, sensitive to the sacrifice of our fathers in the faith, confessing that apart from us their work cannot be made perfect, do break this ground for the erection of an edifice for the worship and service of Almighty God, and for the establishment of His Kingdom among men, in the name of the Father, the Son, and the Holy Spirit. Amen.

It was a glad occasion! Mr. Dillehay was shaking hands with Mr. Mulliss, chairmen of the hard-working committees that planned for the long-range and immediate steps of the church's progress. Mr. Pease and Mr. Whitton, architect and contractor respectively were in quiet conversation, looking at the site with the practiced eye of professionals and the hopeful eye of Elders which they were. Mr. McGuire of the Finance Committee was patting Tom Belk on the back for the success of the Building Fund Campaign. And people everywhere were enjoying chatting about the future.

The old Colonial-style manse, last used by the Jones family, was like an ancient pot-bellied stove handed down to an heir; it may have once kept many warm, but what does one do with it now?

As indicated, the Sunday School used it for the Junior Department for a time, but new plans had to be made for it soon. Perhaps the church offices could be placed in the cherished structure; it would surely present a more comfortable and personal atmosphere for the members who might be inclined to visit the staff. On the other hand, it would still need much renovation and could not accommodate all the staff and needed storage room. Thus, almost by default, it became the place of worship for an entirely new class meeting on Sunday morning. An elective course was established by Miss Belk and Mr. Charles Hassell. It was available for future teachers and anyone who wished a change of pace. At first expecting a

volunteer enrollment of twenty-five, they were nearly overwhelmed by three times that number. By soliciting compelling teachers from the Religion Departments of Queens College and Davidson College, and other persons of professional quality, the class was able to probe with more depth into Biblical studies and theological doctrines. This group was a "natural" for first confronting the Covenant Life Curriculum. Miss Belk began the preliminary sessions concerning the approach of the new material being written by the Board of Christian Education in Richmond. The Myers Park session adopted its usage as of December, 1962.

While the renovating of the Sanctuary was taking place, the congregation turned to the Fellowship Hall of the new Education-Fellowship Building for their Sunday services. The room seemed a bit too light and the folding chairs too temporary, but the services actually took on an added dimension in worship. There was a new awareness of worshipping "in spirit and in truth" rather than just "in Sanctuary and cushioned seat."

Mr. Fogartie continued some of his popular series of sermons, and the choir continued to keep the services elevated with their music (though they sat preciously close to the kitchen door). The minister has several times requested of the congregation their own suggestions for his sermon topics. This has led to preaching on subjects ranging from the Apostles to the Book of Revelation.

Reflecting on the decade he has spent at Myers Park ("The ten happiest years of my life!"), Mr. Fogartie cited the Building Program as the major item of the church's work during that time. Overseeing the planning, the campaign drive, and finally the actual construction consumed nearly five years. Yet his memory of that time is not of his own part but of the allegiance of some five to six hundred persons who were so active in the campaigning. The lesson of stewardship which Dr. Gammon and Dr. Jones began to teach them seemed to

## 1959 BUILDING PROGRAM

have been learned. Not only were they giving of their own time and money, but they applied stewardship to their plans for the buildings. They did not feel the need to be extravagant in the materials used and thus accumulate excessive costs. The church plant was to the glory of God, not to Myers Park!





THE FIRST SANCTUARY





THE SANCTUARY SINCE 1962

## CHAPTER XXXV

### *The 40th Anniversary Fund*

The minister has said that at least half of his years at Myers Park have been dominated by Building programs and campaigns. Fortunately he has seen these as means of strengthening the church rather than weakening it. As the membership has striven to meet goals that were financial and physical, they have indeed achieved goals that were also spiritual. Because of these drives, the work of the Kingdom has been better done.

Yet again, in 1966, the congregation embarks on a major Fund Drive, approved by them on August 8, 1965. It was initiated by a need to retire an indebtedness of \$352,800 and to finance the purchase of a manse on Queens Road. Being well-trained in stewardship and outreach over two-score years, the members decided to include projects other than their own in this drive. The goal of \$688,800 included giving the following amounts to these recipients:

Presbyterian Development Fund:	\$112,000
Union Theological Seminary in Va.:	112,000
St. Andrews Presbyterian College:	56,000

The committee for this the "40th Anniversary Fund" was chaired by F. J. Blythe, Jr. He had a strong team in his vice-chairmen, John L. Crist, Jr. and Treasurer Irwin Belk. They divided the congregation into five divisions, each designated by a letter of the word "F. O. R. T. Y."



LOOKING FORWARD



## CHAPTER XXXVI

### *Looking Forward*

The congregation on March 11, 1962 was a bit earlier in assembling than usual. The ushers were prepared for an overflow crowd, for the service held something special for the worshippers. The eight-page bulletin had on its cover a reproduction of the stained glass window depicting the nativity scene; underneath was the announcement that this was to be the "Service of Dedication" for the renovated Sanctuary.

The majority of worshippers had already inspected the heavy symbolic carvings in the large auditorium. So awesome was the sculptured-gold chancel window and the ebony and silver cross that the observer almost missed seeing the elaborate floral arrangement given by both the Women of the Church and the Men of the Church. They studied with reverent fascination the symbols proclaiming the resurrection of Jesus and the commissioning of the apostles. What they were most anxious to see, however, was not the magnificence of the enlarged room itself, but the participants in the unique service. When the processional began, the congregation began craning to see the ones following the choir with as much pleasure as a wedding party watches for the bride behind the bridesmaids.

Then they appeared in their black robes; all five of the ministers who had served and were serving the Myers Park Presbyterian Church. There was Mr. Fogartie with the pres-



ent associate minister, Dr. Dean. Dr. Jones was more difficult to see than was the ever-smiling Dr. Lawrence, his co-worker for seven years. And then, there was Dr. Gammon. A spark of pride lighted the eyes of those many who had often joked about being "Gammonites" as they saw him unconsciously greeting them with the spark in his own eyes.

As they saw the five collectively, some may have thought about the five individually and thought, "No one could ever take *That* one's place, or his, or his . . ." And in truth, they were right. For each man had made his own contribution and his own place. In the wisdom of the Divine Providence that sent them, each filled a need at a particular time which the others could not have done. And there was yet room in the Myers Park heart for all.

The service began in fashion true to the tradition of the church, not focused on themselves, but on God. "A Mighty Fortress Is Our God," they sang, and then affirmed their faith in Him as had saints and reclaimed sinners of so many centuries. Dr. Pfohl had returned to direct the choir in an anthem, "To Thee we sing, to Thee our thanks we give, Lord our God." The sermon, preached by Dr. Jones, was a forceful reminder that their "basis of spiritual joy" was not their material possessions nor project accomplishments, but "because your names are written in heaven."

The back page of that bulletin was entitled "Looking Ahead." The ministers were cognizant of the dangerous relaxing period that follows the conclusion of a project of that nature. There must not be a let-up in the work of the church simply because one great work has been brought to fruitful completion. In the words of Mr. Fogartie, "While there is real cause for Christian joy in the great work that has been accomplished, there is no time for being 'at ease in Zion.' Indeed, there is now upon us an even greater challenge to move forward with new zeal in the great spiritual work this church is called of God to perform."

Preparing for the future has been a characteristic of this church. Even as the forty years draw to a close, no one in the congregation looks upon it as the start of a restful period after "forty years in the wilderness." Far from it! The comparison with the Israelite wanderings is appropriate only in terms of the feeling of kinship which these years have fostered among the members, and in regard to the Divine guidance they have received by day and by night.

The back page of this history might well also close with the concluding prayer of that dedication service: "May God speak to each of us and strengthen us—that we may go forward."





Mr. Fogartie inspects the first corner-stone before it is replaced  
Laying of the new corner-stone 1961







Service of Dedication, March 11, 1962  
All the Ministers who had served the Church

## *Appendix*

Charter Members

Church Staff

Elders

Deacons

Church School Superintendents

a. General

b. Adult Division

c. Youth Division

d. Children's Division

Presidents of a. Men of the Church

b. Women of the Church

c. Men's Bible Class

d. Lockhart—Gammon Bible Class

e. Young Adult Fellowship

f. Senior High Fellowship

Life Memberships in the Women of the Church

Pulpit Committees

Building Committees

In the Active Ministry

World Mission Representatives

Members serving their country in war

### CHARTER MEMBERS

Abernethy, W. L.

Abernethy, Mrs. W. L.

Alexander, Harry

Alexander, Mary

Alexander, Sutton

Alexander, W. S.

Alexander, Mrs. W. S.

Andrews, E. Preston

Bangle, Harry O.

Bangle, Mrs. Harry O.

Barron, Dr. A. A.

Barron, Mrs. A. A.

Bell, Mrs. C. M.

Booker, Warren H.

Booker, Mrs. Warren H.

Boyer, Martin E., Jr.

Boyer, Mrs. Martin E., Jr.

Brenizer, Chase

Brice, Warren C.

Brice, Mrs. Warren C.



## APPENDIX

Burns, Guy A.	Hardie, Miss Alice
Burns, Mrs. Guy A.	Hardie, Miss Ann
Brown, John Bass	Hardie, Miss Helen
Brown, Mrs. John Bass	Hardie, Henry M.
Brown, W. Latimer	Hannon, Mrs. E. M.
Brown, Mrs. W. Latimer	Harkey, Parks
Cansler, E. T., Jr.	Harkey, W. P.
Cansler, Mrs. E. T., Jr.	Harkey, Mrs. W. P.
Cansler, John S.	Hays, J. Gregory
Carroll, Mrs. Dan F.	Hays, Mrs. J. Gregory
Carruth, J. A.	Hemby, T. E.
Chapman, John E.	Hemby, Mrs. T. E.
Chapman, Mrs. John E.	Henderson, A. F.
Choate, Joe L., Jr.	Henderson, Mrs. A. F.
Choate, Mrs. Joe L., Jr.	Henderson, A. I.
Church, Mrs. Morton L.	Henderson, Mrs. A. I.
Cooper, Miss Frances J.	Henderson, S. T.
Crosland, John	Henderson, Mrs. S. T.
Crosland, Mrs. John	Hill, D. H., Jr.
Crouch, L. J.	Hill, Mrs. D. H., Jr.
Crouch, Mrs. L. J.	Hoke, O. Vance
Dixon, W. P.	Hoke, Mrs. O. Vance
Dixon, Mrs. W. P.	Holt, Mrs. W. E.
Dodson, W. C.	House, D. S.
Dodson, Mrs. W. C.	House, Mrs. D. S.
Faison, Dr. Yates W.	Hunter, David F.
Faison, Mrs. Yates W.	Hunter, Mrs. David F.
Fowler, Henry B.	Hunter, David F., Jr.
Gilmer, J. C.	Hunter, John David
Gilmer, Mrs. J. C.	Hunter, Mrs. Elizabeth J.
Glasgow, Tom M.	Hunter, Robert H.
Glasgow, Mrs. Tom M.	Hunter, Roy A.
Graham, Chas. Whisnant	Huntington, W. B.
Graham, Gus B.	Huntington, Mrs. W. B.
Graham, W. A.	Jones, Eddie E.
Graham, Mrs. W. A.	Jones, Mrs. Eddie E.
Grier, Miss Annie E.	Julien, Lloyd Allyn
Halliburton, John B.	Keesler, Edward Y.
Halliburton, Mrs. John B.	Klugh, W. B.
Hamilton, Mrs. G. R.	Klugh, Mrs. W. B.
Hardie, Thomas G.	Lambeth, Charles E.



MARKER

DANIEL FAMILY







THE OPEN DOOR

## HISTORY OF MYERS PARK PRESBYTERIAN CHURCH: 1926-1966

Lambeth, Mrs. Charles E.  
Lambeth, Mary Wisdom  
Lambeth, Walter  
Lambeth, Mrs. Walter  
Lang, Mrs. Richard A.  
Lavery, C. N.  
Lavery, Mrs. C. N.  
Lavery, C. N., Jr.  
Lavery, Henry  
Lee, B. Rush  
Lee, Mrs. B. Rush  
Livermore, Joe M.  
Livermore, Mrs. Joe M.  
Long, G. Mebane  
Long, Mrs. G. Mebane  
Marrow, Thomas, Jr.  
Marshall, Hunter, Jr.  
Marshall, Mrs. Hunter, Jr.  
Marshall, Mrs. Hunter, Sr.  
Matheson, W. A.  
Matheson, Mrs. W. A.  
Mellon, Mrs. E. W.  
Mellon, Margaret  
Miller, G. L.  
Miller, Mrs. G. L.  
Miller, Lawrence Lee  
Mobley, Warren  
Mobley, Mrs. Warren  
Moore, Harvey W.  
Moore, Mrs. Harvey W.  
Moore, Lucy Grattan  
Moriarty, Cornelius J.  
Moriarty, Mrs. Cornelius J.  
Morrison, Alston D.  
Morrison, Mrs. Alston D.  
Morrison, Jane M.  
Moser, Mrs. Frank L.  
Moody, Charles P.  
Moody, Mrs. Charles P.  
Moody, Charles Stowe  
Moody, Sarah Elizabeth

Moody, Wm. Sloan  
Moody, Mary Neel  
Musgrove, Lewis S.  
Myers, Mrs. Alonzo  
McDonald, Mrs. Herbert  
McDonald, J. Caldwell  
McDonald, Mrs. J. Caldwell  
McGinn, Homer A.  
McKay, Dr. Hamilton W.  
McKay, Mrs. Hamilton W.  
McKee, H. L.  
McKee, Mrs. H. L.  
McManaway, Mrs. C. G.  
McManaway, Hugh P.  
McMurray, Mrs. J. H.  
Nisbet, Dr. Heath  
Nisbet, Mrs. Heath  
Ovens, David  
Ovens, Mrs. David  
Payne, John L.  
Payne, Mrs. John L.  
Pease, J. N.  
Pease, Mrs. J. N.  
Quarles, J. P.  
Quarles, Mrs. J. P.  
Rankin, W. C.  
Rankin, Mrs. W. C.  
Reid, E. S., Jr.  
Reilley, E. H.  
Reilley, Mrs. E. H.  
Reilley, Mrs. J. E.  
Reilley, Miss Laura  
Reilley, Maurice E.  
Robinson, F. E.  
Robinson, Mrs. F. E.  
Ross, C. B.  
Ross, Mrs. C. B.  
Ross, F. H.  
Ross, Mrs. F. H.  
Ross, J. D.  
Ross, Mrs. J. D.

## APPENDIX

Rutzler, R. Lee	Tate, John A., Jr.
Shaw, H. P.	Thompson, A. R., Jr.
Shaw, Mrs. H. P.	Thompson, Mrs. A. R., Jr.
Shaw, H. P., Jr.	Thomson, J. W., Jr.
Shaw, Oliver	Thomson, Miss Margaret
Shaw, Victor	Thomson, Wardlaw
Shaw, Mrs. Victor	Thomson, Mrs. Wardlaw
Simpson, George B.	Tillett, Mrs. Duncan P.
Simpson, Mrs. George B.	Vreeland, Louis B.
Sloan, Dr. Henry L.	Vreeland, Mrs. Louis B.
Sloan, Mrs. Henry L.	Vreeland, Harold P.
Smith, Erskine R.	Walker, A. A., Jr.
Smith, Mrs. Erskine R.	Walker, Mrs. A. A., Jr.
Smith, Whitefoord	Walker, Miss E. Noel
Smith, Mrs. Whitefoord	Walker, T. A.
Snellgrove, J. F.	Walker, Mrs. T. A.
Snellgrove, Mrs. J. F.	Wardlaw, J. T.
St. Clair, Mrs. Duncan	Wardlaw, Mrs. J. T.
Summerville, Lloyd	Webb, A. Mangum
Summerville, Mrs. Lloyd	Webb, Mrs. A. Mangum
Summerville, W. M.	Whitner, J. Harry
Summerville, Mrs. W. M.	Whitner, Mrs. J. Harry
Talbert, Miss Marguerite	White, Dr. T. Preston
Talbert, Robert D.	Wilson, Mrs. George E.
Talbert, Mrs. Robert D.	Wilson, George E., Jr.
Tate, John A.	Wilson, Mrs. George E., Jr.
Tate, Mrs. John A.	Wood, Mrs. W. H.
Tate, Betsy W.	

## CHURCH STAFF

### Ministers:

Edgar Graham Gammon	1927-1939
James Archibald Jones	1939-1955
James E. Fogartie	1955-

### Associate Ministers:

J. Cecil Lawrence	1948-1955
A. Clarke Dean	1956-1964
Eugene L. Daniel, Jr.	1964-
Charles M. Murray	1966-



## HISTORY OF MYERS PARK PRESBYTERIAN CHURCH: 1926-1966

### Directors of Christian Education

Miss Mary H. Turlington	1928-1931
Miss Mary Bowers Mackorell	1931-1932
Miss Margaret VanDevanter	1935-1943
Mrs. A. A. Barron	1942-1944
Miss Eleanor Belk	1944-
Miss Geraldine Grady	1957-1964

### Directors of Children's Work

Mrs. Alice G. McKelway	1944-1946
Mrs. William M. Archer, Jr.	1946-1950
Miss Adeline Hill	1950-1960
Miss Ann Powell	1962-

### Directors of Music

Miss Emily Frazer	1926
Mrs. W. D. Alexander	1927-1929
Mrs. Charles A. Moseley, Jr.	1929-1941
Dr. James Christian Pfohl	1941-1961
Mr. John Coker	1961-1963
Mr. Robert Stigall	1963-

### Directors of Weekday School

Miss Margaret Thomson	1945-1949
Miss Adeline Hill	1949-1960
Mrs. Paul H. Insch	1960 (3 months)
Mrs. W. P. Groschlose	Interim Director
Mrs. Roy Ledford	1961-

## THOSE WHO HAVE SERVED ON THE SESSION

Charles W. Akers	A. Jackson Beall
James M. Alexander	Thomas M. Belk
W. Samuel Alexander	Everett C. Bierman
Rufus K. Allison	Charles E. Brewer, Jr.
W. Scales Anderson	John Robert Broadway
Esley O. Anderson, Jr.	John S. Cansler
Earl Arthurs	McAlister Carson, Jr.
Leland G. Atkins	Hugh A. Cathey
Wyss L. Barker	J. Gordon Christian, Jr.
William H. Barnhardt	Julian J. Clark
William M. Barnhardt	Frank H. Conner



## APPENDIX

J. Robert Covington  
David J. Craig, Jr.  
Harold J. Dillehay  
H. H. Everett  
Cecil W. Gilchrist  
Peter S. Gilchrist, Jr.  
Monroe T. Gilmour  
Thomas M. Glasgow  
Val. J. Guthery  
Charles M. Hassell  
James E. Hemphill  
Torrence E. Hemby  
Roy C. Henderson  
Thomas M. Hines  
J. P. Hobson  
McDaniel B. Jackson  
L. Wilson Jarman  
Eddie E. Jones  
A. Walton Litz  
Clarence A. McArthur  
William S. McClelland  
J. Wilson McCutchan  
B. Roland McCord  
William B. McGuire  
Hamilton W. McKay  
Archie W. McLean  
J. Lacy McLean  
J. Alex McMillan  
E. Fred McPhail  
Hunter Marshall, Jr.  
Henry E. Matthews  
Robert M. Mauldin  
Oscar L. Miller  
O. J. Miller  
Harvey Wilson Moore

William F. Mulliss  
David Ovens  
Warley L. Parrott  
John Lewis Payne  
J. Norman Pease, Sr.  
J. Norman Pease, Jr.  
William H. Pettus, Jr.  
J. Lester Ranson  
John L. Ranson, Jr.  
Russell Ranson  
John H. Roddey, Sr.  
Earl L. Rogers  
Louis L. Rose, Sr.  
Charles B. Ross  
Alexander F. Schenck  
Angus R. Shaw  
Paul R. Sheahan  
Whitefoord Smith  
J. Edward Stukes  
John A. Tate, Sr.  
John A. Tate, Jr.  
J. William Thomson, Jr.  
James M. Trotter  
Hugh D. Verner  
James T. Wardlaw  
K. Martin Waters, Jr.  
Hugh Edward White  
William A. White, Jr.  
Neill D. Whitlock  
A. Grant Whitney  
Beaumert Whitton  
James C. Wilson  
George E. Wilson, Jr.  
William W. Wood

## THOSE WHO HAVE SERVED ON THE BOARD OF DEACONS

Harold D. Albright, Sr.  
Harold D. Albright, Jr.

James M. Alexander  
Ralph H. Alexander, Jr.

## HISTORY OF MYERS PARK PRESBYTERIAN CHURCH: 1926-1966

Rufus K. Allison  
Campbell W. Ansley  
Esley O. Anderson, Jr.  
W. Scales Anderson  
Howard B. Arbuckle, Jr.  
Earl Arthurs  
Leland G. Atkins  
E. F. Baesel, Jr.  
Harry O. Bangle  
William H. Barnhardt  
J. David Barnhardt  
William M. Barnhardt  
Wyss L. Barker  
Irwin Belk  
Thomas M. Belk  
E. Waring Best  
Everett Bierman  
Richard A. Bigger, Jr.  
F. J. Blythe, Jr.  
Douglas W. Booth  
Harry M. Boyd  
Martin E. Boyer, Jr.  
Charles E. Brewer, Jr.  
Kenneth M. Bridges  
Kenneth M. Bridges, Jr.  
John Bass Brown, Jr.  
J. Robert Broadway  
McAlister Carson, Jr.  
J. C. Caldwell  
John S. Cansler  
Hugh A. Cathey  
John E. Chapman, Jr.  
J. Gordon Christian  
Robert L. Cherry  
Morton L. Church, Jr.  
Julian Clark  
Eric C. Clark, III  
Frank H. Conner  
J. Robert Covington  
Hollis F. Cobb, Jr.  
Spencer R. Cranford, Jr.

David J. Craig, Jr.  
Donald H. Denton  
Graham W. Denton  
Willard Dixon  
Harold J. Dillehay  
H. H. Everett  
Harry L. Estridge  
Yates W. Faison  
Yates W. Faison, Jr.  
Richard Ferguson  
Peter S. Gilchrist, Jr.  
Eugene B. Graeber, Jr.  
Monroe T. Gilmour  
C. Morrison Grier  
J. Frank Harkey  
John B. Halliburton  
George P. Harris  
John H. Harrison  
Charles M. Hassell  
S. Thomas Henderson  
T. E. Hemby  
James E. Hemphill  
Roy C. Henderson  
T. M. Hines  
J. P. Hobson  
Robert D. Howerton  
W. DuBose Huff  
John R. Irwin, Jr.  
George M. Ivey, Jr.  
McDaniel B. Jackson  
Mark P. Johnson, Jr.  
Eddie E. Jones  
R. Horace Johnston  
L. K. Jordon  
D. Lacy Keesler  
E. Y. Keesler  
Lenoir C. Keesler  
William D. Kemp  
Ray A. Killian  
H. F. Kincev  
John O. Lafferty

## APPENDIX

Thomas G. Lane, Jr.	John R. Pender, III
Hal D. Laughridge	William H. Pettus, Jr.
A. Carl Lee	D. D. Phillips
F. Wayne Lee	D. D. Phillips, Jr.
William States Lee, III	N. Vernon Porter
Frank W. Leitner	William A. Ranson
Charles M. Marshall	John L. Ranson, Jr.
Clement R. Marshall	Russell Ranson
Douglas H. Marshall	W. Thomas Ray
Henry E. Matthews	Morgan A. Reynolds
William C. Matthews	Horace P. Reeves, Jr.
R. M. Mauldin	John H. Roddey, Sr.
Oscar L. Miller	John H. Roddey, Jr.
O. J. Miller	Earl L. Rogers
Charles P. Moody	Gayle Rogers
Stowe Moody	Louis L. Rose, Jr.
J. B. Morris	Charles B. Ross
Harvey W. Moore	J. Herman Saxon
Alston D. Morrison	David Sachsenmaier
William F. Mulliss	Walter Scott, Jr.
Charles F. Myers, Jr.	Victor Shaw, Sr.
Clarence A. McArthur	N. C. Shiver
J. Caldwell McDonald	Alexander F. Schenck
William B. McGuire	Robert J. Smith, Sr.
J. Lacy McLean	Robert J. Smith, Jr.
Hamilton W. McKay, Jr.	Whitefoord Smith
Joseph McLaughlin, Jr.	Seth M. Snyder, Jr.
J. Alex McMillan	Paul A. Stroup, Jr.
J. Alex McMillan, III	J. Edward Stukes
Archie W. McLean	W. Z. Stultz
E. K. McLean	William Summerville, Sr.
E. Fred McPhail	William Summerville, Jr.
W. J. L. McNeary	John A. Tate, Sr.
William S. McClelland	John A. Tate, Jr.
Elliott J. Neal	Edward H. Thomson
David Ovens	J. William Thomson, Jr.
Roy A. Palmer	Wardlaw P. Thomson
Warley L. Parrott	James M. Trotter
J. Norman Pease, Sr.	Hugh D. Verner
J. Norman Pease, Jr.	John F. Watlington, Jr.
W. Stewart Peery	K. Martin Waters, Jr.

## HISTORY OF MYERS PARK PRESBYTERIAN CHURCH: 1926-1966

Claude A. Wells  
R. Marrett Wheeler  
Harvey W. White  
William A. White, Jr.  
Hugh Ed White  
A. Grant Whitney

Neill D. Whitlock  
Beaumert Whitton  
James C. Wilson  
John H. E. Woltz  
William Wade Wood

### General Superintendents of the Church School

J. W. Thomson	1927
John L. Payne	1928-1931
J. W. Thomson	1932-1934
Hunter Marshall, Jr.	1935-1942
J. W. Thomson	1943
Henry E. Matthews	1944-1947
J. Alex McMillan	1948-1950
Warley L. Parrott	1951-1953
Everett Bierman	1954-1955
John A. Tate, Jr.	1956-1957
E. Fred McPhail	1958-1960
William Wade Wood	1961-1966

### Superintendents of *Adult Division* of the Church School

J. Alex McMillan	1953
E. O. Anderson, Jr.	1954
Charles Hassell	1956-1957
William W. Wood	1958-1959
Russell Ranson	1960-1962
E. Fred McPhail	1963-1965
K. Martin Waters, Jr.	1966

### Superintendents of *Youth Division* of the Church School

Peter Gilchrist, Jr.	1953
Russell Ranson	1954-1956
E. Fred McPhail	1957
Horace P. Reeves	1958-1960
Edward Thomson	1961-1966

## Superintendents of the *Children's Division* of the Church

Everett Bierman	1953
John A. Tate, Jr.	1954-1956
C. Morrison Grier	1957-1963
W. S. McClelland, Jr.	1964-1966

## PAST PRESIDENTS, MEN OF THE CHURCH MYERS PARK PRESBYTERIAN CHURCH

1927	J. Caldwell McDonald	1949	Stowe Moody
1931	Harvey W. Moore	1950	Howard B. Arbuckle, Jr.
1933	E. E. Jones	1951	Robert L. Cherry
1934	John S. Cansler	1952	William B. McGuire
1935	John S. Cansler	1953	Russell Ranson
1937	H. H. Everett	1954	Graham W. Denton
1939	Junius M. Smith	1955	Neill D. Whitlock
1940	H. F. Kinsey	1956	Charles E. Brewer
1941	J. Caldwell McDonald	1957	Thomas M. Belk
1942	Dr. Heath Nesbit (1st 2 mos.)	1958	Hal D. Laughridge
	John R. Pender (last 10 mos.)	1959	A. Grant Whitney
		1960	Lenoir Keesler
1943	Dr. Hamilton W. McKay	1961	Irwin Belk
		1962	Hoyt Shore
1944	E. S. Dillard	1963	P. B. Beachum, Jr.
1945	E. O. Anderson, Jr.	1964	Henry L. Harkey
1946	Elliott J. Neal	1965	Jackson G. Henderson
1947	Harold J. Dillehay	1966	Thomas G. Lane, Jr.
1948	J. Edward Stukes		

## PRESIDENTS, WOMEN OF THE CHURCH MYERS PARK PRESBYTERIAN CHURCH

1926-28	Mrs. Charles P. Moody	1934-36	Mrs. John Roddey
1928-30	Mrs. J. T. Wardlaw	1936-38	Mrs. Walter Clark
1930-32	Mrs. E. T. Cansler, Jr.	1938-40	Mrs. A. A. Barron
		1940-42	Mrs. George E. Wil- son, Jr.
*1932-34	Mrs. Alonzo Myers		

\* Now Mrs. N. Aubrey Gillis



## HISTORY OF MYERS PARK PRESBYTERIAN CHURCH: 1926-1966

1942-44	Mrs. Whitefoord Smith	1959	Mrs. Beverly Had-dock
1944-46	Mrs. Kenneth M. Bridges	1960	Mrs. Craig Gaskell
1946-48	Mrs. Wyss Barker		Mrs. Courtney R. Mauzy
1948-50	Mrs. Marrett Wheeler	1960-61	Mrs. John Robert Broadway
1950-52	Mrs. Beaumert Whitton	1961-62	Mrs. Hugh D. Verner
1952-53	Mrs. W. E. Meares	1962-63	Mrs. James Chris-tian Pfohl
1953-55	Mrs. T. M. Plonk	1963-64	Mrs. Henry L. Harkey
1956	Mrs. James M. Alex-ander	1964-65	Mrs. E. H. Thom-son
1957	Mrs. Gayle Rogers	1965-66	Mrs. Wm. S. Mc-Clelland, Jr.
1958	Mrs. William A. White, Sr.		

### Presidents *Men's Bible Class*

1929	James T. Wardlaw	1948	R. Marret Wheeler
1930	Robert S. Query	1949	Harry L. Estridge
1931	Andrew Jackson Beall	1950	Clarence A. McArthur
1932	William A. Schrieber	1951	George P. Harris
1933	John B. Halliburton	1952	Ben V. Martin
1934	Andrew Jackson Beall	1953	William Hellier
1935	N. Vernon Porter	1954	Don Hill
1936	DeWitt D. Phillips	1955	Hugh A. Cathey
1937	H. H. Everett	1956	Frank W. Leitner
1938	Roy A. Palmer	1957	W. H. Estridge
1939	Kenneth M. Bridges	1958	Henry L. Harkey
1940	Connor R. Hutchison	1959	P. B. Beachum, Jr.
1941	J. Edward Stukes	1960	Hoyt W. Shore
1942	Wyss L. Barker	1961	Jackson G. Henderson
1943	Warley L. Parrott	1962	Irwin Belk
1944	Campbell W. Ansley	1963	Arthur R. Thompson
1945	Ben W. McAulay	1964	Robert E. Jones, Jr.
1946	J. Herman Saxon	1965	Paul B. Marion
1947	Homer R. Ellis	1966	Robert S. Hudgins, Jr.

## Presidents of Women's Class

Known as the Women's Bible Class 1927-1934—Bessie Gammon Class—1934 until merged with the Lockhart Class in 1944.

Mrs. Hunter Marshall, Jr. (2 terms—2 years and 3 years)

Mrs. C. W. Rankin

Mrs. Charles N. Lavery

Mrs. David Craig, Sr.

Mrs. B. Eugene Poitoux

## Lockhart—Gammon Bible Class

Mrs. Floyd Harper

Mrs. D. D. Phillips

Mrs. H. H. Everett

Mrs. Roy Henderson

Mrs. John Hatch

Mrs. Lee E. Hague

Mrs. J. K. Moore

Mrs. Hollis Cobb

Mrs. Don Hill

Mrs. Ray Jackman

Mrs. T. J. Wisecarver

Mrs. Ralph Norcom

Mrs. Earl Rogers

Mrs. John M. Reed

Mrs. A. T. Allison

Miss Ann Macrae

Mrs. Wyss Barker

Mrs. Frank Harkey

Mrs. R. M. Pickard

Mrs. O. A. Robinson

Mrs. Graham Denton

Mrs. R. S. Hudgins, Jr.

Mrs. Ward W. Whisnant

Mrs. Hunter Marshall, Jr.

Mrs. George W. Wray

Mrs. Seth Snyder

Mrs. C. O. Steppe

Mrs. Gibson W. Smith

Mrs. Charles Whisnant

Mrs. T. M. Plonk

Mrs. P. N. Smith

Mrs. John Massey

## Presidents

### *Young Adult Fellowship*

1947-1949 A. Grant Whitney 1956

1950-1951 K. Martin Waters, Jr. 1957

1952 Charles Sayres 1958

1953 Adrian Dykema 1959

1954-1955 Floyd I. Harper, Jr. 1959

W. Ray Cunningham

William A. White, Jr.

T. A. Price, Jr.

John W. Fulbright

## HISTORY OF MYERS PARK PRESBYTERIAN CHURCH: 1926-1966

1960	Henry Wade Du- Bose, Jr.	1963	Miss Nancy Allen
1961	Walter Love	1964-1965	Hugh Puckett, Jr.
1962	Donald H. Den- ton, Jr.	1966	Miss Lydia Ard- rey

### Presidents of the *Senior High Fellowship*

1932	Jack Alexander	1952	Mildred Plonk
1933	Louise Morris	1953	James A. Jones III
1934	Robert S. Query, Jr.	1954	James A. Jones III
1935	Frank Pegram	1955	Joseph Wearn
1941	Mary Catherine McAr- thur	1956	Nancy Hemphill
1942	Oscar Lee Miller, Jr.	1957	
1943	Betsy Matthews	1958	David Gilmour
1944	Miriam Reilly	1959	Sue Dean
1945	John Miller		Atkins Carson
1946	Mary Anna DaVault	1960	Margaret Whitton
1947	Kenneth Bridges, Jr.	1961	Sarah Porter
1948	Nancy Barron	1962	Harry M. Boyd, Jr.
1949	Nancy Barron	1963	Robert Dean
1950	Charles Hassell, Jr.	1964	Monroe Gilmour, Jr.
1951	Mildred Plonk	1965	George Ducker
		1966	Mary Whitton

### WOMEN OF THE CHURCH LIFE MEMBERSHIPS

1944	Mrs. Charles P. Moody	1951	Mrs. T. M. Glasgow, Sr.
	Mrs. Henry E. Gurney		Mrs. Hunter Marshall, Jr.
1946	Mrs. A. A. Barron		
1948	Mrs. Walter Clark	1953	Mrs. James A. Jones
	Mrs. William S. Ander- son		Mrs. Cecil Lawrence
1949	Mrs. Whitefoord Smith		Mrs. R. Marret Whee- ler
1950	Mrs. George E. Wilson, Jr.		Mrs. Charles W. Tillett
	Mrs. John H. Roddey, Sr.	1954	Mrs. Kenneth M. Bridges
			Mrs. Wyss L. Barker

## APPENDIX

1955	Mrs. Beaumert Whitton	1960	Mrs. Earl Rogers
	Mrs. Frank Moser		Mrs. Gayle Rogers
1956	Miss Eleanor Belk	1961	Mrs. Peter Gilchrist, Jr.
	Mrs. Wm. A. White, Sr.		Mrs. Seth M. Snyder
1957	Mrs. W. E. Meares	1962	Mrs. Courtney R. Mauzy
	Mrs. T. M. Plonk		Mrs. John Schenck
1958	Mrs. O. L. Miller	1963	Mrs. Don Hill
	Mrs. D. V. Shippey		Mrs. W. H. Barnhardt
1959	Mrs. James M. Alexander	1964	Mrs. J. Buford Daniels
	Mrs. Monroe T. Gilmour	1965	Mrs. Robert Crosland
			Mrs. Hugh D. Verner
			Mrs. James E. Fogartie

## PULPIT COMMITTEES

1926	Thomas McP. Glasgow, Hunter Marshall, E. E. Jones, George E. Wilson, Jr., Hamilton W. McKay, J. T. Wardlaw, Yates W. Faison, S. T. Henderson.
1939	Hunter Marshall, George E. Wilson, Jr., O. L. Miller, Torrence E. Hemby, Mrs. A. A. Barron, Mrs. R. Horace Johnston, Mrs. Walter Clark, J. Caldwell McDonald, James M. Alexander, Morgan Reynolds.
1955	Esley O. Anderson, Jr., Monroe Gilmour, Earl Arthurs, J. Gordon Christian, Jr., Mrs. Wyss Barker, Mrs. Kenneth Bridges, O. J. Miller, Graham Denton, Mrs. Alex. Schenck, Hunter Marshall.
1964	Charles M. Hassell, Earl Arthurs, Joseph McLaughlin, Jr., J. Wallace Tonissen, W. Stewart Peery, A. Walton Litz, Mrs. Hugh D. Verner, Mrs. William A. White.
1966	James C. Wilson, Hugh D. Verner, Wm. Wade Wood, Paul A. Stroup, Jr., Eric C. Clark, Mrs. Robert J. Smith, Jr., Mrs. Harry Boyd, J. David Barnhardt, W. Du-Bose Huff.

## BUILDING COMMITTEES

### FIRST & SECOND UNITS 1927-1929

Lot Committee: S. T. Henderson (Chairman), W. C. Rankin, Chas. P. Moody, Harvey W. Moore.

## HISTORY OF MYERS PARK PRESBYTERIAN CHURCH: 1926-1966

Building Committee: David Ovens (Chairman), Hunter Marshall, J. Norman Pease, Victor Shaw, C. B. Ross, Mrs. Chas. E. Lambeth, Mrs. B. Rush Lee.

Finance Committee: E. E. Jones (Chairman), Chase Brenizer, John Bass Brown, T. E. Hemby, A. I. Henderson, E. Y. Keesler, Walter Lambeth, Chas. P. Moody, Lloyd Summer-ville.

### THIRD UNIT 1940

Building Committee: David Ovens (Chairman), Mrs. A. A. Barron, Martin E. Boyer, Jr., Mrs. W. Latimer Brown, A. Carl Lee, Hunter Marshall, Harvey W. Moore, Roy A. Palmer, J. Norman Pease.

Finance Committee: O. L. Miller (Chairman), Wm. H. Barnhardt, H. F. Kincey, J. Caldwell McDonald, Whitefoord Smith.

### FOURTH UNIT 1947

Building Committee: William Barnhardt, David Ovens, A. J. Beall, Monroe Gilmour, T. E. Hemby, J. P. Hobson, Everett Bierman, Louis Rose.

### 1958 BUILDING CAMPAIGN

Long-Range Planning Committee: Harold J. Dillehay (Chairman), Louis L. Rose, Alex McMillan, John A. Tate, Jr., Wm. F. Mulliss, Everett Bierman, J. Robert Covington, Frank H. Conner.

Building Committee: Wm. F. Mulliss (Chairman), Julian J. Clark, Harold J. Dillehay, E. Fred McPhail, O. J. Miller, Mrs. T. M. Plonk, Alex. F. Schenck, Warley F. Parrott, and Beaumert Whitton. The latter two were subsequently succeeded by James M. Alexander and Thomas M. Belk.

### FORTIETH ANNIVERSARY FUND CAMPAIGN 1966

Committee: F. J. Blythe, Jr. (General Chairman), John L. Crist, Jr., Irwin Belk, J. Norman Pease, Wm. F. Mulliss, Beaumert Whitton, Wm. M. Barnhardt, Earl Arthurs, Eric C. Clark III.

## YOUTH OF THE CHURCH WHO HAVE SERVED OR ARE SERVING IN THE ACTIVE MINISTRY

Miss Nancy Barron (Mrs. Everett E. Gourley, Jr.)

Miss Claire Bedinger (Mrs. Walter P. Baldwin)

The Rev. David H. Coblentz



The Rev. Glenn S. Edgerton, Jr.  
 The Rev. J. Melvin England  
 Miss Margaret Helms (Mrs. Joseph B. Tyson)  
 Miss Jocelyn Hill  
 The Rev. George H. V. Hunter, Jr.  
 Miss Kay Johansen  
 The Rev. James A. Jones III  
 The Rev. Thomas A. Little, Jr.  
 The Rev. William F. Long  
 The Rev. Richard L. Love  
 The Rev. Charles L. McDonald  
 The Rev. Dr. A. J. McKelway  
 The Rev. John Neel Miller  
 Miss Claribel Moles (Mrs. Samuel U. Crawford)  
 The Rev. Armand J. Moreau, Jr.  
 Miss Elizabeth Morrow  
 The Rev. William E. Newton  
 The Rev. John L. Payne, Jr.  
 The Rev. William M. Plonk  
 Miss Frances Query  
 The Rev. William F. Scholl  
 The Rev. H. Howard Smith  
 The Rev. Jonathan M. Smith  
 The Rev. Michael A. Whelchel  
 Miss Margaret Whitton

## WORLD MISSION REPRESENTATIVES

The Rev. and Mrs. J. Theodore Brothers    Portugal  
 Dr. and Mrs. Ovid B. Bush, Jr.    Japan  
 The Rev. and Mrs. James A. Cogswell    Japan and Nashville,  
     Tennessee  
 The Rev. and Mrs. Milton L. Daugherty    Brazil  
 The Rev. and Mrs. Ben F. Gutierrez    Ecuador  
 The Rev. and Mrs. Robert E. Kerr    Mexico  
 Mr. and Mrs. B. Mac Kyle    Iraq  
 Dr. and Mrs. Louis A. McMurray    Africa  
 Miss Margaret McMurry    Africa  
 The Rev. and Mrs. Ralph C. Reed    Africa  
 The Rev. and Mrs. E. A. J. Seddon, Jr.    Mexico  
 Dr. Joanne Smith T    Korea

The Rev. and Mrs. Edward F. Torsch    Brazil  
 Dr. and Mrs. Joseph L. Wilkerson    Taiwan  
 Miss Lois Young    China

## HONOR ROLL OF MEMBERS OF MYERS PARK PRESBYTERIAN CHURCH SERVING THEIR COUNTRY IN WORLD WAR II

*In Memoriam	John A. Brabson
*Ensign Hunter Marshall	Edward Guy Bradford, Jr.
III, U. S. N.	Chase Brenizer, Jr.
June 9, 1942	Max G. Brittain, Jr.
*Lt. Harvey W. Moore, Jr.,	Jean L. Brown, Miss
U. S. N.	Robert Harding Brown
June 5, 1943	Sutherland M. Brown
*Ensign A. Carl Lee, Jr. U. S. N.	Robert G. Bunn
February 22, 1943	Guy A. Burns, Jr.
*Pfc. D. Glenn Davis, Jr.	Howard H. Burns
October 26, 1944	Harold B. Bursley, Jr.
*Pfc. Richard J. Schaeffer	Robert L. Bursley
March 22, 1945	Dr. Thomas H. Byrnes
Theodore M. Abbott, Jr.	James Cannon
George N. Adams	Edwin T. Cansler III
David M. Alexander	Robert E. Carswell
Robert C. Alexander	Harry A. Cassady
Campbell W. Ansley, Jr.	Hugh W. Causey
DeWitt R. Austin, Jr.	John E. Chapman, Jr.
Dr. Fred D. Austin, Jr.	John Locke Cheney
John A. Bachman, Jr.	Robert L. Cherry
Edward F. Baesel, Jr.	Guy S. Chesick
Stuart O. Baesel	John Choate
Frank W. Barr, Jr.	James Henry Christian III
Andrew Jackson Beall, Jr.	Francis L. Church
Sara O. Beall, Miss	Morton L. Church, Jr.
Charles F. H. Begg	Harley A. Clouse
Marshall T. Bethel, Jr.	Dabney M. Coddington
Warren P. Bethel	William I. Coddington
John R. Boyd	David J. Craig, Jr.
Martin E. Boyer, Jr.	James C. Craig
Martin E. Boyer III	Alexander Reid Davis
Hunter R. Boykin	William K. Davis

Henry M. DeVaga, Jr.  
 W. Jennings Dixon, Jr.  
 Willard P. Dixon, Jr.  
 Eugene H. Driver  
 Howard Yates Dunaway, Jr.  
 Kemp Rush Dunaway  
 David W. Evans  
 Thomas Tyler Evans  
 William W. Faison  
 Yates W. Faison, Jr.  
 Charles Fancher  
 Crawford J. Ferguson III  
 John Goodwin Gaw  
 John A. Giles  
 Robert D. Gilmer  
 Richard Glasgow  
 Thomas M. Glasgow, Jr.  
 Charles M. Grier  
 William W. Grier  
 Paul F. Haddock, Jr.  
 John L. Hallett  
 Bruce D. Harrington  
 Robert C. Harrington  
 Robert C. Harrington, Jr.  
 Harrie E. Hart  
 Fred E. Hashagen, Jr.  
 Harold K. Hayes, Jr.  
 Joseph G. Hays, Jr.  
 Torrence E. Hemby, Jr.  
 A. Irwin Henderson, Jr.  
 S. Thomas Henderson, Jr.  
 Jack N. Hendrix  
 D. Harvey Hill, Jr.  
 Ramsey Hines  
 Tom M. Hines, Jr.  
 Eugene F. Hinson  
 Orin V. Hoke, Jr.  
 Dean Stanley House, Jr.  
 Roy Wilson House  
 Paul N. Howard, Jr.  
 Samuel T. Hubbard III  
 James B. Hunter, Jr.

David R. Johnston  
 Freeman R. Jones  
 James H. Jones  
 Thomas A. Jones  
 Alexander Josephs  
 Edward Y. Keesler, Jr.  
 Lenoir Keesler  
 Marvin R. Kimbrell, Jr.  
 Robert W. Kimbrell  
 Charles E. Lambeth  
 Walter M. Lambeth, Jr.  
 Thomas G. Lane, Jr.  
 J. Henry Lavery  
 William F. Lee  
 W. States Lee, Jr.  
 Richard B. Light  
 James E. MacDougall, Jr.  
 William R. Mackay  
 Francis David Magill  
 Paul Blaine Marion  
 Charles M. Marshall  
 Jule H. Massey, Jr.  
 Ladson M. Massey  
 Clarence A. McArthur, Jr.  
 W. S. McClelland, Jr.  
 Charles E. McCrary  
 W. A. McCulloch  
 Angus M. McDonald  
 Paul P. McGarity, Jr.  
 Edward R. McHenry, Jr.  
 Lacy J. McLean, Jr.  
 Oscar Lee Miller, Jr.  
 Robert E. Miller  
 Charles Stowe Moody  
 William S. Moody  
 John E. Moss  
 William F. Mulliss  
 Charles F. Myers, Jr.  
 Ted C. Neal, Jr.  
 Carey J. Neale  
 Elliott H. Newcombe  
 Dr. G. Preston Nowlin

## HISTORY OF MYERS PARK PRESBYTERIAN CHURCH: 1926-1966

Ryland W. Olive, Jr.	Stewart H. Smith
Eugene F. Oliver	John H. Sorrells
John Malcolm Parker	Marion P. Spigener
John R. Patton	Cromwell D. St. Clair, Jr.
Loverick B. Pearce	J. Edward Stukes
J. Norman Pease	A. Cornelius Summerville
J. Norman Pease, Jr.	William Summerville, Jr.
John R. Pender III	W. H. Suttentfield, Jr.
Samuel A. Pettus	George W. Tate
DeWitt D. Phillips, Jr.	L. R. Teasdale
Robert A. Pierce	George F. Thies
Thomas M. Plonk, Jr.	Karl E. Thies, Jr.
William M. Plonk	Charles W. Tillett III
Wesley J. Potter	Hugh Martin Tillett
Robert S. Query, Jr.	John Tillett, Jr.
John L. Ranson, Jr.	J. Wallace Tonissen
R. Query Ranson	William R. Trotter
William A. Ranson	J. T. Trotter
Eugene H. Reilley	Coit R. Troutman, Jr.
Morgan A. Reynolds	J. Atwell Troutman
Joseph H. Robinson	Bernard N. Walker
Robert M. Rose	James O. Walter, Jr.
Charles B. Ross, Jr.	K. Martin Waters, Jr.
F. Howard Ross, Jr.	Robert B. Welsh
James M. Ross	T. Preston White
O. F. Sanders, Jr.	Neill Whitlock
Charles E. Sayres, Jr.	James M. Wilhelm
John R. Schenck	Bill R. Williams
Edward A. Schreiber	Edward E. Williams, Jr.
Victor Shaw, Jr.	John Kerr Williams
Paul R. Sheahan	Mildred Williams, Miss
Paul R. Sheahan, Jr.	Rodger D. Williams
N. C. Shiver	A. Murat Willis, Jr.
Frank K. Sims, Jr.	J. R. Hoyle Wilson
Henry L. Sloan, Jr.	Edgar A. Wohlford, Jr.
F. Vernon H. Smith, Jr.	Joseph L. Wolfe, Jr.
Marvin Glenn Smith	George W. Wray
Robert J. Smith, Jr.	

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It is regretted that we were unable to obtain an accurate list of those who participated in military service of their country at the time of the Korean War.

















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